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NĀGAVARMA'S
CANARESE PROSODY

EDITED WITH AN INTRODUCTION TO THE WORK AND
AN ESSAY ON CANARESE LITERATURE

BY

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MANGALORE

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A. Nâgavarma's Prosody¹⁾.

The present edition of Nâgavarma's Prosody is based on a collation of the following Manuscripts:—

- B. On paper, from Bēṭṭigeri near Gadagu, to the east of Dhâravâḍa,—a very defective recension.
- D. A lithograph from Dhâravâḍa (1865), belonging to the recension of B., but not to the same original.
- H. A copy on paper from a MS. at Hubballi near Dhâravâḍa. It forms a recension of its own. It uses the old letter ṛ (ॠ).
- K. On olē (palmyra leaf), belonging to the Râja's library at Maisûr. Mr. Raṅgâcârya, Controller of the Mahârâja's palace, has been kind enough to send us its latter part for collation. See Additions. The said part belongs to the recension of M., but seemingly not to the same original.
- L. On olē, from the Liṅgâita maṭha at Mâdevapura in Kōḍagu (Coorg); a very incorrect MS., with a Commentary still more so. It apparently represents the same recension as Sb.
- M. On paper. It has been kindly lent to us by Mr. B. Mallappa, Head of the Canarese department of the Mahârâja's school, Maisûr. It forms a recension of its own, and uses the letter ṛ.
- O. One of the numerous fragments of recent date that are called Nâgavarma Chandas. It is a collection of twenty-seven verses obtained at Maḍikeri (Mercara).

With the following four MSS. on paper B. L. Rice Esq., Bēṅgaḷûr, has been kind enough to favour us:—

- Ra. It belongs to the recension of H., and has, no doubt, been copied from the same original. It bears the Jaina heading "śrīvîtarâgâya namaḥ".
- Rb. This interesting Jaina MS., though called a Prosody of Nâgavarma, shows no internal evidence whatever of belonging to him. Beginning with Pratiśṭhê it gives 63 instances of 22 cḥandas', the rules in verse, which at the same time form the instances, containing praises of the twenty-four known Jaina Tîrthaṅkaras, from Rishabhasvâmi to Śrîvîra. Cf. *e. g.* Ind. Ant. ii., 134 seq.
- Rc. A recension of its own. It begins, for instance, with v. 3 of B. or v. 6 of M., an invocation of Sarasvatî; its v. 2 is D.'s last verse, H.'s v. 3, and M.'s v. 30; H.'s v. 6 is not in it; etc., etc.
- Rd. A fragment of, or rather miscellaneous collections from Nâgavarma, with a few additions of its own; fifty-seven verses in all.

The following three olē MSS. have been kindly put at our disposal by Mr. Tirumalē Syâmanṇa, Munshi of the Wesleyan Missionaries at Maisûr:—

1) Here and at other places where a reference to the text is made, every number to which the letter p. is not specially prefixed, refers to a verse.

- Sa. An independent fragment, stating its contents as follows: Nâgavarma ċhandas | kavitalakshana | shatpadikrama | shadvṛittanema (our v. 230) | shatprâsabagē (bagē = rīti) | shatpratyaṃ | gaṇaprastâra | gaṇotpattisthâna | gaṇadevatē | gaṇaprayogaphala || .
- Sb. Its recension resembles that of M., (K., L.), but is not identical with it. The editor, from fear lest the olēs might be damaged during the very damp monsoons at Mercara, returned it to its owner before annotating all its different readings; but nothing essential, he trusts, has been overlooked.
- Sc. This the editor has used only for Nâgavarma's Genealogy. From the circumstance of its containing the genealogy it follows that it somehow belongs to the recension of M. (K., L., and Sb.)

From this list it appears that, not taking into account the fragments and MS. Rb., at least four different recensions are represented by the MSS., H., which, as will be seen, is probably the oldest; then M.; thereafter Rc.; and lastly B. The present edition is a collection of the essential portion of all the MSS., with a few additions concerning the Ragalēs. Of the very numerous different readings, so far as they are quite unimportant, such have been adopted as are metrically right; wherever necessary, different readings are adduced. As the present edition is first of all intended for schools, some indecorous epithets of Nâgavarma's wife, to whom the instruction is given, and the superstitious first line of v. 22 have been altered. Such alterations appear in different type, as do also all editorial additions in Canarese¹⁾, and some spurious verses of recension B.; other spurious verses *e.g.* 318, 322, 326, 330, 334 and 337, are given in the letters of the text, as they have obtained a certain popularity, and others, as they are valuable. An alteration, which is not marked in print, regarding the genuine terms of Nâki, Nâkiga and Pinâki, and which further on will be treated of in particular, has been introduced chiefly to avoid perverse discussions at school; Piṅgala or another similar word has been put instead. It is to be regretted that, through renumbering the verses of the MS. at the printing office, many of the numerical references in English have become incorrect; a list of them appears among the corrections. The Index contains all the terms of any interest.

What Dr. Weber says²⁾ with regard to Kedâra's Vṛittaratnâkara, a prosody in Sanscrit, viz. that its great popularity becomes already satisfactorily evident from the floating condition of its text, holds good also with regard to Nâgavarma's Prosody; it is in fact the only Kannaḍa Chandas.

1) Concerning them the wording of the last line of v. 45 and that of the instance of the Sisa (270, 271) have been somewhat changed. 2) Über die Metrik der Inder, Indische Studien, viii., p. 206.

Nâgavarma's original work did not contain six Shatpadis, but only one, viz. the Sarashatpadi, as v. 340, in which he states that he has explained the chief uses of the devâksharas or of the feet formed of syllables of the devas. This shows that he had no knowledge of the other Shatpadis, for none of these are built on the devâksharas, whereas the Sarashatpadi originally was a devâkshara metre. Nâgavarma, on that account, put this his Shatpadi between the Elë and Akkarikë. Verses 318-338 of the text, therefore, so far as they are declared to be by Nâgavarma, are forgeries¹⁾. The same is to be said of verses 313 and 316 that are introductory to them. Here recension H., by adducing v. 316 (the only verse in which it alludes to the six Shatpadis) after its ch. 6 in an Appendix, clearly proves that they did not belong to the original text; and the indisputable text of H. (chapters 1-5), on this account, must have preceded those of the other recensions that adduce the spurious verses in the course of their texts. The whole recension of H. (chapters 1-6 and Appendix) appears to have been formed about 1300 A. D.²⁾ All that is contained in the Appendix of H., which comprises 27 miscellaneous verses (p. 130) but is not counted as a chapter, is not genuine; and H. fitly concludes its sixth or last chapter with v. 347 of the present text. In course of time a number of the said miscellaneous verses (and various others besides) were introduced into the text of other recensions, *e. g.* 14 of them that chiefly bear a superstitious character, into the first chapter of M. (p. 12, note 1; p. 130). It appears that no superstitious matter occurred in Nâgavarma's own composition, though three verses about the *śubha* and *aśubha* of the syllable-feet appear in the sixth chapter of H.³⁾; for obviously on account of their having never belonged to the established text, the first of them occurs with some alterations, as M. i., 41; and the other two are identical with M. i., 40, 44 (our v. 36)⁴⁾. So the 6th chapter of H. too, as it stands, is at least partly of a questionable character.

It is very remarkable that of the rules on Alliterations (42, 43, 50-55, 57, 59-61, 63 and 64) that are so essential to Canarese, verse 42 is found only in Sa., and v. 43 in the spurious supplement of H. and

1) It is strange that only three of the later Shatpadi instances (328, 335, 337) observe the rule (313-315) that each third line has a long syllable at its end, the others presenting at that place a short syllable that is to be looked upon as long; in these and in these alone the rule about the end of a Hemistich (27) seems to have been put into practice. 2) This was about the time when the later Shatpadis came into general use.

3) They are followed by two other verses (our 286=M. i., 76, and our 230=M. i., 69) that cannot be genuine; and then comes v. 347. 4) Regarding the state of M.'s first chapter further compare *e. g.* p. 24, note 3.

in B., M., Rc., whereas the other rules are only in the recensions of B. and Rc.; from which circumstance it follows first that Rc. is comparatively late, and secondly that Nâgavarma did not include the subject of alliterations in his prosody, although he always made use of the simple, here and there of the co-ordinate ones (cf. p. 21, note 2). It is worthy of notice that the Lalitapada (v. 183) which presents the final alliteration, is repeated in the supplement of H. (v. 11), and there bears the heading "Caudanalakshana" (Ra. Caudalakshana), as if it were a Catushpada (čau=čatush).

The recension of B. and that of the fragment Sa. are most probably not yet one hundred years old as there occurs in it a quotation from the Canarese Jaimini Bhârata (p. 125, note 1) which work belongs to about A. D. 1760. They have apparently used the Kavijihvâbandhana (on poetical composition, etc.)¹⁾, Rc.²⁾ and M.³⁾

The verses (37, 38) on the Refrain (B., Sa.) and the Verse-lines (B., M.) are certainly spurious⁴⁾. The genuineness of a few other verses

1) See 34. p. 12. 42. p. 16. 65. 2) See 50-57. 59-61. 63. 64. 3) See *e. g.* vs. 16-21. Vs. 286 and 316 the Kavijihvâbandhana seems to have taken from one of the recensions. A remarkable instance with regard to the carefulness bestowed on recension H. is evinced by v. 29 being repeated in its supplement with a slight difference at its beginning, viz. ನಿಯತಂ instead of ನಯದಂ; ನಿಯತಂ is the reading of M. (i., 63). The insignificant scholarship displayed in the recension of B. appears, for instance, from its verses regarding the formation of the Kanda. Everybody who takes the trouble of scanning Canarese Kanda verses, will find that the 6th foot of each Hemistich is to be either an Amphibrachys (— — —) or a Proceleusmaticus (— — — —). But the said recension whilst in no less than three verses (283, 287 and another not contained in the text) allowing the use of the Amphibrachys for the 6th place, does not even allude to the essential rule that a Proceleusmaticus may be its substitute. It is true, even Nâgavarma himself seems to have omitted to introduce this special rule, as v. 288 which contains it, cannot be genuine; for it occurs in the supplement of H., from which it has been transferred to the first chapter of M. (and Sb.; see p. 24, note 2, and corrections), and at the same time contains a form of the Na gaṇa that is foreign to Nâgavarma, and is probably a Tēlugu Indra (=N) gaṇa. Under the impression that Nâgavarma could not have overlooked the rule regarding the Proceleusmaticus, the editor has tried, as No. 258 shows, to find it in v. 283, translating its conclusion as follows: "śaṣipura (— — — —, i. e. makharipu), not being at 6 (vishayâdri, i. e. if śaṣipura does not occur at 6), let purâri (— — —) be (there)." Against this translation (adri=meru), however, three objections must be raised, viz.: 1) that śaṣipura (čandrapura) is an obscure word scarcely fit for expressing a name of Siva; 2) that Nâgavarma would have avoided the license of later writers to use the mutilated form of the Nominative (śaṣipura instead of śaṣipuram); and 3) that śaṣipuravishayâdri has a different meaning in v. 287, though there some MSS. read śaṣipurabâṇâdri. The reading of the verse ought to have been somewhat different (and it may have been so) to allow the editor's exposition. So the translation of the sentence as it stands is: "at śaṣi, pura, vishaya and adri (i. e. the odd places) not being (i. e. let it not be! But at the even places) let purâri be!" 4) Nâgavarma never uses čaraṇa; verses 318-320, 324, 327, 331, 335, wherein the word occurs, do not belong to the original.

becomes slightly questionable on account of some grammatical irregularities¹⁾. A peculiarity is that the Ragalës (254 seq.) appear to be misplaced in the work; for, being not bound (at least for several centuries) to only five Mora-feet, they, as regards their form, ought to have followed the Aryës; their feet fall under the rules of the later Canarese Shaṭpadis. As to the Ragalës only v. 254 is original, and it says very little, the words "included within certain feet" in No. 243 being an editorial addition; after it in M. there is the dry remark: "one has to look for them" (in other works?). Concerning both the Ragalës and the later Shaṭpadis the authors of the rules have neglected to point out the number of feet as well as their different forms; and again none of them has called attention to the circumstance that no true Canarese foot is to begin with an Iambus. The editor, therefore, has supplied the necessary remarks in this respect.

According to verse 22 Nâgavarma took Piṅgala (Piṅgala) as his guide in composing his work, calling it Chandombudhi (23). This statement by itself leaves it somewhat doubtful whether he meant only the Samskr̥ita Piṅgala, or also the so-called Prâkṛita Piṅgala; but he more than probably, to some extent, meant both. It will prove advisable first to show his general plan as stated in his own words. He says there are "three and a half languages (bhâshâ), viz. Samskr̥ita, Prâkṛita, Apabhramṣa, and Paiśâçika," (probably calling the last one "half a language" as being spoken only by barbarous tribes); "the bhâshâ-jâtis," he proceeds, "that are born of them, are those of all the 56 countries²⁾, e.g. (the countries called) Draviḍa (i.e. Tamiḷa)³⁾, Andhra, and Karnâṭaka. There (i.e. in them, the 56 jâti languages) are the three kinds of Vṛittas, called sama, ardhasama and vishama; there (i.e. in them) are the 26 Chandas', called Uktë, etc." If we follow H., the oldest of our recensions, Nâgavarma goes on to say (p. 23, note 2; v. 68): "Apart from them (the twenty-six Chandas' and their Vṛittas) are the Jâtis (also common to all the countries), to which e.g. the Mâlâvṛittas, Daṇḍaka⁴⁾, Ragalë, and mâtṛâgaṇaniyama Skandhaka (Kanda) belong⁵⁾. Apart from

1) For instance, in v. 164 occurs ನೆಸಳೆದ instead of ನೆಸಳೆ; in v. 203 ನೆಸಳೆ is scanned ು—ೃ instead of ುೃೃ, see p. 96 ನೆಸಳೆೃ = ುೃೃ—; v. 227 has ಅಪುಪಿಡೆ instead of ಅಪುಪಿಡೆಂ.

2) Shaṭpañcāṣat sarva vishaya; for shaṭpañcāṣat, in later works, generally çappanna is substituted.

3) Draviḍa (Drâviḍa), in South India, only means Tamiḷ; and all other meanings given by Northern writers and their followers to the word are highly perplexing to a Southerner.

4) These two classes are samavṛittas.

5) Ragalë (Raghatë) occurs in Tēlugu as Ragaḍa; a Tēlugu Daṇḍaka seems to belong to the Mora metres; the Kanda bears the same appellation in that language.

them (the Chandas' and Vṛittas? or the general Jâtis?) again are all those which are born of the languages of Karṇāṭaka, Andhra, Drāviḍa, Varāṭa, Lāṭa, Mālava, Gauḷa, Gurjara, Kāṇḍa, Aṅga, Vaṅga, Keraḷa, Bāhlika, Magadha, Cēri, Vācāla, Pañcāla, Veṅgi (different from Andhra!), Tāḷava (Taulava?) and other countries; and they form the (particular) Jâtis of the languages of all the countries (sarvavishayabhâshâjâti), and (for Karṇāṭaka) are the following: Madanavati, Akkara, Caupadi, Gîtikē, Elē, Tivadi, Utsâha, Shaṭpadi (*i. e.* Sarashatpadi), Akkarikē, and Chandovatamsa."¹⁾ After this the author states (v. 69, 70): "For each kind (jâti)²⁾, in a two-fold way, from Uktē to Utkṛiti, I will give (thee) instruction. In the two languages thus mentioned³⁾ (by me) I will hence let thee know concerning (what is common to) the languages etc. of all the countries (sarvavishayabhâshâdi)." Further, after the Ragalēs, in verse 281 he says: "Thus, in this order, in all ways, I have informed thee concerning (what is common to) the languages etc. of all the countries; henceforth learn (also) the mode (anda) of the Kanda!" Then, after the Kanda and the other (Sanskrit) Mora-feet metres, he begins with the prose-heading: "I will (now) state the (particular) Jâti of the Karṇāṭaka country"; and proceeds in verse 296: "I have let (thee) know in full (what is common to) the languages etc. of all the countries; I will (now) relate the mode (anda) of the Karṇāṭaka language."

The above statement appears to say that in the Samskrîta, Prâkrîta, Apabhramśa and Paiśācika as well as in all the 56 Jâti languages (*i. e.* daughter-languages) there occur the three chief kinds of Vṛittas; and, as a different class, the Mâlāvṛittas, the Daṇḍaka (Vṛittas), the (mâtrâgaṇa) Ragalēs and the mâtrâgaṇa Kanda, which are Jâtis (that are based on the prosody of the mother-languages, and occur also in all the languages). Different from these two classes are the (particular) Jâtis that have (independently) arisen in the languages of all the countries (and may to some extent occur in them).

So the division of all metres into the two classes: Vṛitta and Jâti,

1) An Ela metre, according to C. P. Brown's Dictionary a carol or catch, is also in Tēlugu; Tēlugu possesses also Akkara and Utsâha. 2) Here Jâti as in bhâshâjâti, must denote "kind", and be the same as "anda". 3) The "two-fold way" and the "two languages" seem to be identical; Samskrîta for the classical language, and Prâkrîta (in a general sense of the word) for all the languages, which, according to former Hindu notions, have arisen from Samskrîta. Nâgavarma appears to say that verses 72-295 of the text (so far as they are his) belong partly to the Samskrîta Piṅgala, partly to the so-called Prâkrîta Piṅgala.

that appears in Halâyudha and which had existed even for some time before him, occurs in Nâgavarma; although it is not exactly based on the difference between metres that are formed of syllable-feet and metres that are formed of Moras and Mora-feet (as is the case with Halâyudha, etc.)¹⁾, for also the Mâlâvṛittas and Daṇḍaka vṛittas are counted with the Jâtis. In the secondary prose-paragraph of the text under No. 55 (that with slight differences occurs in MSS. B., D., and Rc.) the term "jâti" can only denote "kind" in a general sense²⁾.

Comparing the present text of Nâgavarma's work (including the 8 metres peculiar to Rb.: 144, 145, 146, 162, 169, 187, 192, 197) with the Samskr̥ita Chandas of Piṅgala as it lies before us in the 8th volume of Dr. Weber's excellent "Indische Studien," it appears that Nâgavarma's introductory verses 24, 26, 27 and 34 occur, with some modifications, in the first chapter of Piṅgala; instead of the six or seven cases in which according to P. a syllable may be long, N. with certain later writers (*e.g.* Kedârabhaṭṭa, W. 215), takes only five such cases for granted. P.'s general arrangement (with which that of Kedârabhaṭṭa agrees) has been quite inverted by N., P. beginning the profane metres (laukika çhandas) with the Gaṇaçhandas, and N. with the Aksharaçhandas; N. therefore brings in the Caesura (v. 39) just before the Aksharaçhandas, as vs. 40-66 do not belong to the original recension. Further, P. introduces only 21 species of Samavṛittas, but N. 26. P. adduces for his species from gâyatṛi to utkṛiti only 87 instances; N. for the very same no less than 136, and including the instances for Uktë-Supratishṭhë, altogether as many as 156.

The following table showing the numerical difference regarding the Samavṛittas of P. and N. may be acceptable³⁾:—

Species.	Number of instances that occur		
	in P.	in N.	in both P. and N.
gâyatṛi	1	8	1 (96)
ushṇiḥ	1	11	none
anusṭubh	3	6	3 (111, 112, 113)
bṛihatī	3	9	2 (118, 122)
pañkti	6	6	4 (126, 127, 128, 131)
trishṭubh	12	15	8 (132, 133, 135, 136, 138-140, 142)
jagatī	19	16	11 (147-152, 158-162)

1) Cf. ps. 22, 23; Weber ps. 288, 289.

2) After Tâlavṛitta D. has still a Dindëma vṛitta, called Dindima vṛ. by Rc., and Mattebha (!) by B.

3) The garva, harivara (p. 26), ratânta (p. 27) of H., and the maṅgalikë (p. 48) of Rb. are not included.

Species.	Number of instances that occur		
	in P.	in N.	in both P. and N.
atijagatî	6	8	3 (163, 169, 170)
śakvarî	6	5	3 (171, 172, 174)
atiśakvarî	4	6	2 (177, 178)
asṭî	3	5	n o n e
atyasṭî	7	7	5 (188-191, 193)
dhṛiti	3	4	2 (194, 195)
atidhṛiti	2	4	2 (199, 200)
kṛiti	2	4	n o n e
prakṛiti	2	4	2 (206, 207)
ākṛiti	1	4	1 (211)
vikṛiti	2	3	1 (215)
sankṛiti	1	4	1 (218)
abhikṛiti	1	3	1 (221)
utkṛiti	2	4	2 (224, 225)
	87	136	54

Thus N.'s present edition has only 54 Samavṛittas in common with P. Of these 10 bear totally different names in P.'s work¹⁾; the names of 7 again differ to some extent²⁾. A whole class of Samavṛittas, the Mâlâvṛittas, do not occur in P.³⁾

Thirty-one of the Samavṛittas that are peculiar to P., are the following:—

1. Kumâralalitâ,	— — — — — — — .
2. Hamsaruta,	— — — — — — — .
3. Mayûrasâriṇî,	— — — — — — — — — — .
4. Upasthitâ,	— — — — — — — — — — .
5. Ekarûpa,	— — — — — — — — — — .
6. Vâtormî,	— — — — — — — — — — .
7. Vṛintâ,	— — — — — — — — — — .
8. Syeṇî,	— — — — — — — — — — .
9. Cançalâkshikâ,	— — — — — — — — — — .
10. Tata,	— — — — — — — — — — .
11. Kântotpîdâ,	— — — — — — — — — — .
12. Navamâlinî,	— — — — — — — — — — .
13. Varatanu,	— — — — — — — — — — .
14. Jaladharamâlâ,	— — — — — — — — — — .
15. Gaurî,	— — — — — — — — — — .
16. Lalanâ,	— — — — — — — — — — .

1) I state the verses, adding P.'s names: 127, rukmavati; 131, śuddhavarîj; 142, kudmaladantî; 169, kanakaprabhâ; 174, varasundarî; 193, avitatha (kokilaka); 194, vibudhapriyâ; 195, kusumitalatâvellitâ; 199, vismitâ; 206, dhṛitaśrî (śaiśvadanâ). 2) 113, 147, 158, 160, 191, 211, 225. 3) The term of mâlâvṛitta does not occur in the St. Petersburg Lexicon.

17. Praharshañf,	— — — ∪ ∪ ∪ ∪ — ∪ — ∪ — — .
18. Gaurī,	∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ — — .
19. Kuṭilagati,	∪ ∪ ∪ ∪ ∪ ∪ — — ∪ — — ∪ — .
20. Asambâdhâ,	— — — — — ∪ ∪ ∪ ∪ ∪ ∪ — — — .
21. Aparâjitâ,	∪ ∪ ∪ ∪ ∪ ∪ — ∪ — ∪ ∪ — ∪ — .
22. Kuṭila,	— — — — ∪ ∪ ∪ ∪ ∪ ∪ — — — — .
23. Rishabhagajavilasita,	— ∪ ∪ — ∪ — ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ — .
24. Sailaśikhâ,	— ∪ ∪ — ∪ — ∪ ∪ ∪ — ∪ ∪ — ∪ ∪ — .
25. Varayuvati,	— ∪ ∪ — ∪ — ∪ — — ∪ ∪ ∪ ∪ ∪ ∪ — .
26. Vamśapatrapatita,	— ∪ ∪ — ∪ — ∪ ∪ ∪ — ∪ ∪ ∪ ∪ ∪ ∪ — .
27. Atiśâyini,	∪ ∪ — ∪ ∪ — ∪ — ∪ — ∪ ∪ ∪ — ∪ — — .
28. Vanamâlâ,	∪ ∪ ∪ ∪ ∪ ∪ — ∪ — — ∪ — — ∪ — — ∪ — .
29. Suvadanâ,	— — — — ∪ — — ∪ ∪ ∪ ∪ ∪ ∪ — — — ∪ ∪ ∪ — .
30. Vṛitta,	— ∪ — ∪ — ∪ — ∪ — ∪ — ∪ — ∪ — ∪ — ∪ — ∪ .
31. Aśvalalita,	∪ ∪ ∪ ∪ — ∪ — ∪ ∪ ∪ — ∪ — ∪ ∪ ∪ — ∪ — ∪ ∪ ∪ — .

Regarding the Pauses (yati) in N. it will be readily observed that those of vs. 126, 131-133, 136, 139, 147, 149-151, 158, 159, 206 and 211 do not agree with those pointed out for them by P. Several times the recensions of N. differ from each other with regard to the place of the Caesura (vs. 132-134, 153, 164, 171, 174, 175, 178, 179, 189, 198, 202, 214). Besides yati, N. has usir (breath), virati, virâma, viśrama, viśramaṇa, viśrânta, viśrâma. Where the Caesura is not indicated by him, he, like P., appears to mean that it is at the end of the line. (In Rb. I have met no reference to Caesura).

Dr. Weber's above-mentioned volume enables us also to compare the Samavṛittas of the present text with those contained in the Sanscrit Prosody, called Vṛittaratnâkara, by Kedârabhaṭṭa who lived before the 13th century, but after Halâyudha, who, as it appears, wrote his commentary on Piṅgala, the Mṛitasanjîvinî, towards the end of the 10th century (W. 184, 193, 206, 417). Sixteen Vṛittas that do not occur in P., but in Nâgavarma, and the Vṛittaratnâkara though partly bearing different names, are the following:—

- | | |
|--|---|
| 1. Viçitra (95, also in H.), Kedâra's Somarâjî | 10. Śrī (146, only in Rb.) |
| 2. Kumuda (97, also in H.), K.'s Ramañf | 11. Nirupama (153, not in H., but M.), K.'s Priyamvadâ |
| 3. Mukula (98, also in H.) | 12. Lalitapada (155, also in H.), K.'s Abhinavatâmarasa |
| 4. Madhumati (Sulabha in M., 108; not in H., but M. and Rb.) | 13. Candrikë (156, not in H., but M.), K.'s Candravartman |
| 5. Bhadraka (120, also in H.), K.'s Bhadrîkâ | 14. Sukesara (Surâṅgakesara, 181, also in H.) |
| 6. Mañirâṅga (130, also in H.), K.'s Mañirâga | 15. Jagadvandita (184, also in H.), K.'s Khagati |
| 7. Candrikë (137, also in H.), K.'s Bhadrîkâ | 16. Pañçaçâmara (187, only in Rb.) |
| 8. Mânikya (141, not in H., but M.), K.'s Caikarûpa | |
| 9. Sumukhi (144, only in Rb.) | |

From this list it seems to become certain that there is a very close connection between the *Vṛttaratnâkara* and the recension Rb.; see Nos. 4, 9, 10, 16; cf. verse 169; but three of its instances (145, 192, 197) are neither in *Piṅgala* nor *Kedâra*. M. has four forms of its own, Nos. 4, 8, 11, 13, that are in K.; but the names do not agree at all, except in some measure in No. 13; but cf. p. 54, No. 181. Recension H., in company with the others, shows nine forms of K., Nos. 1, 2, 3, 5, 6, 7, 12, 14, 15; but only four of them (3, 5, 6, 14) bear the same appellations.

About further differences in names and form it is to be remarked that there occurs a *Hamsamâlê* (110) for *Ushnîh* also in K., but its form is somewhat at variance (— — — | — — — | —); *Mandânîla* (127) is *Piṅgala*'s *Rukmavatî*, K.'s *Campakamâlâ*; *Sândrapada* (only in M., 142) is P.'s *Kuḍmaladantî*, K.'s *Sândrapada*, etc.; the *Drutapada* (154) has a somewhat different shape with K. (— — — | — — — | — — — | — — —); *Mañjubhâshiṇî* (-bhûshiṇî, 169) is P.'s *Kanakaprabhâ*, K.'s *Mañjubhâshiṇî*; *Vanamayûra* (174) is P.'s *Varasundarî*, K.'s *Induvadanâ*; *Kanakâbjaniya* (193) or *Narkuṭaka* (only in M., No. 181) is P.'s *Avitatha* or *Kokilaka*, K.'s *Narkuṭaka*; and *Meghavisphûrjita* (199) is P.'s *Vismitâ*, K.'s *Meghavisphûrjita*. How are such differences to be accounted for, side by side with the coincidences? Two remarkable circumstances, in this respect, are still to be taken notice of; the first is that K.'s *Campakamâlê* is N.'s *Mandânîla* (127), whereas in Canarese the so common *Campakamâlê* (206, 230) is called by P. the *Dhṛitaśrî* (by others *Pañcakâvalî*, etc.), and is not in K.; the second is that another *Vṛtta* celebrated in Canarese, the *Mahâsragdharê* (210, 230)¹⁾, is neither in P., nor in K. (although it is in recension Rb.). The Southerners seem to have worked with some independence.

The *Drutapada* of *Nâgavarma* (154) which, as has been remarked, is somewhat different from that of *Kedâra*, is indentical with the *Drutapada* of *Varâhamihira* (who lived from 505-587 A.D.)²⁾; and further, N.'s *Lalitapada* (155) which is called *Abhinavatâmarasa* with K., bears the same name in *Varâhamihira*'s *Bṛihatsamhitâ*. But then N.'s *Candrikê* (137) which is K.'s *Bhadrikâ*, is called *Prasabha* by *Varâhamihira*.

1) There is no *Mahâsragdharâ* in the St. Petersburg Sanscrit Lexicon. The *Mahâsragdharâ* has been employed in the Canarese *ĉandraprabha*, e. g. vi., 66, a Jaina composition of 1189 A. D.; and it is not an invention of *Nâgavarma*, as he e. g. in his *Kâvyâvalokana* (v., 84) cites a verse composed in it. The beginning of that verse is cited also in *Sabdamanidarpana* (Mangalore edition) p. 377 (ತರವೇದ್ etc.). Also the *Abhinava Pampa Râmâyana* has the *Mahâsragdharâ*. 2) J. R. A. S., N. S., ii., 1, p. 407.

Continuing the comparison between the Samskr̥ita Piṅgala and Nâgavarma, it is found that of the Ardhasama vṛttas in P. none occurs in N., and that of the Vishama vṛttas in N. the Tripadonnati is not in P.

P.'s work is composed in short prose-sentences, the bulk of that of N. in verse. Where N. teaches the formation of a metre, he gives the verse the form of the metre in question. This peculiarity occurs also in the Vṛttaratnâkara (W. 207), in the commentary on Varâhamihira's Bṛhatsamhitâ by Bhaṭṭotpala who belongs to the 10th century¹⁾, and in the Srutabodha by a Kâlidâsa²⁾. N. employs, as has been stated above, various Alliterations, a circumstance that perhaps may be significant regarding his age, as the use of Alliterations has been considered to be a characteristic of later (Sanskrit) works³⁾; all the Canarese works which N. quotes in one of his treatises, the Kâvyâvalokana, however, show at least the simple Alliterations; and the culture of Alliterations first for distinctly marking out the verse-lines and then also for giving pleasure to the ear, originally may have taken place in a conspicuous manner in the South. Of the licence of writers on Prosody later than Piṅgala, *e. g.* of Prâkṛita Piṅgala, Kedârabhaṭṭa, and Dâmodara (the source of whose work, called Vâṇîbhûṣaṇa, is the Prâkṛita Piṅgala, and a certain copy in MS. of whose work dates either from 1633 or 1555 A. D.)⁴⁾, in allowing a short consonant to remain short before a double consonant the second part of which is a Repha (W. 224 seq.), nothing is found in Nâgavarma's original⁵⁾.

Nâgavarma, like Piṅgala, uses the syllables ma, ya, ra, sa, ta, ja, bha, na for the eight syllable-feet; but he goes further, giving each syllable-foot a peculiar name. In the present text the Molossus (— — —) is the earth (urvi, kshoṇi, kshmë, dharani, dharë, dhâtri, bhû, bhûmi); the Bacchicus (— — —) water (ambu, kuṣa, jala, toya, payas, salila); the Amphimacrus (— — —) fire (agni, anala, kṛishânu, jâtaveda, jâtavedas,

1) St. Petersburg Lexicon; J. R. A. S., N. S., ii., 1, 410. Weber 203, 205, 207. 2) Weber 166, 216; Colebrooke, p. 392. 3) Weber 201, 391. 4) The St. Petersburg Lexicon, s. v. Râghavadeva, states that Râghavadeva was the father of Dâmodara and the grandfather of Sârṅgadhara. Is this Damodara the author of the Vâṇîbhûṣaṇa? Sârṅgadhara lived 1363 A. D.; Ind. Ant. i., 250, note. 5) The licence is met also in Têlugu; see the instances in Mr. Brown's grammar. The rules regarding Canarese sithilas, *i. e.* fleeting consonants, the observation of which appears in N.'s verses, are of a quite different character; see Sabdamaṇidarpana, rule 36 seq. This grammar, however, in rules 59, 60, acknowledges that in prosody some make use of the mentioned objectionable licence regarding the Repha; and with Canarese writers of the latest period it is not uncommon; in the period just preceding it the Repha was very often elided, *e. g.* prabhu became pabu; prauḍha, pauḍa. A curious word is pavâḍa with the Lîṅgâitas (also in Têlugu), denoting a wonderful act done by a Jaṅgama to convince others of the truth of his tenets; it probably is pravṛâḍ (pravṛâj).

jvalana, jvālē, teja, pādapāšana, pāvaka, marudishta, māruteshta, vahni, vaiśvānara, śikhi, hutavaha, hutāšana); the *Anapaestus* (— — —) wind (anila, pavana, pavamāna, marut, maruta, māruta, vāta, vāyu, śvasana, samīraṇa); the *Antibacchicus* (— — —) the sky (ambara, ākāśa, gagana, viyat, vyoma); the *Amphibrachys* (— — —) the sun (ambujamitra, arka, āditya, ina, kumudāri, kharakara, dinapa, dinādhipa, divākara, bhānu, bhāskara, ravi, saroruhamitra, sūrya); the *Dactylus* (— — —) the moon (abjāri, indu, kokanadavairi, čandra, vārijaripu, vidhu, śaśi, śitakara, sarojaripu, soma, himakṛit); and the *Tribrachys* (— — —) heaven, a deity and Indra (aditijapura, animisha, amara, indra, indranilaya, indrapura, kuliśa, kuliśadhara, tridaśa, diva, divija, divijapura, deva, devādhipapura, nagahara, nāka, pura, śatamakha, sura, surapa, surapura, svarga). Regarding the term of *Gaṇa* that in the *Samskr̥ta Piṅgala* is restricted to the five Mora-feet, it is to be said that Nāgavarma, with *Halāyudha* (W. 335, 414, 415), uses it also for the syllable-feet; and, with the *Prākṛita Piṅgala* (W. 291), also for all possible Mora-feet.

Besides N., like P., denotes long syllables by the syllable ga, or by the terms guru, četojāta, dīrgha, the Canarese biṇpu, vakra, and the Canarese kōṅku; and short syllables by the syllable la, or by the terms laghu and the Canarese say (sayka, sayta, saytu, saypa).¹⁾ But he calls long syllables also by the names of Rudra (aṅgajanmāntaka, indudhara, iśa, iśāna, iśvara, kapardi, kāmāpradhvamsi, kāmahara, kāmāntaka, čandradhara, triyambaka, deva, nīlakaṇṭha, puramathana, bhava, bhūtagaṇeśa, madanahara, mārāhara, rudra, śarva, someśvara, hara, himāmśuśekhara); and short ones by the names of Viṣṇu (daityāri, murāntaka, vaikunṭha, hari).

N. using a crooked perpendicular line (kōṅku gērē, vakra) as the sign for a long syllable, and a straight perpendicular line (saytu gērē) as that for a short one, is a circumstance previously met with in the *Prākṛita Piṅgala* and *Vṛittaratnākara* (W. 215, 427).

N. agrees with P. in employing certain words to express numerical values; but a list of those used in our text (not excluding the spurious verses) will show a considerable difference²⁾:—

1) Nija (=short) in vs. 42, 43 is spurious.

2) It will not be without interest to compare the list of Nijagūṇa yogi's *Vivekačintāmaṇi*, under the heading of gaṇitasajñē: 1. rūpa (P.), bhūmi, čandra. 2. yugma, yugaḷa, yuga, bāhu, pāda, paksha, nayana. 3. haranayana, agni, pura, vararatna. 4. kashāya, veda (P.), varṇa, āśrama, samudra (P.). 5. haravaktra, vrata, indriya (P.), bāṇa, vishaya, pāṇḍava, bhūta (P.). 6. ṛitu (P.), rasa (P.), skandha, mukha, vedāṅga, karma, varṇa, darśana, artha. 7. muni, giri, rājyāṅga, turaga, dhātu, sabhāṅga, svara (P.), sāgara. 8. vasu (P.), diggaja, mada, karma. 9. randhra, nidhi, rasa, graha, ratha, bhakti. 0. bindu, ūnya, nāsti, anusvāra, gagana, pūrṇa. Herewith concludes the list.

1.	2.	4.	5.	6.
khaçara	kara	ambudhi (P.'s samudra)	kâmabâṇa	ritu (P.)
garuḍa		ambunidhi	kâmâstra	kara
pannagarâja	3.	jalanidhi	bâṇa	khara
bhujaga	pura	yuga	bhûta (P.)	rasa (P.)
mṛigadhara	vahni	vârdhi	vishaya	
śaśi	śikhibraja	śaradhi		
sura				
7.		8.		9.
agendra	muni (P.'s ṛishi)	âśâgaja	diś ¹⁾	nidhi
adri	yati (?)	kari	diśâkari	randhra
kulagiri	śaila	gaja	diśâgaja	0.
giri	hayatati	gajavraja	diśē	ambara
turagavrâta	hayanikara	gajavrâta	nâga	
dineśahaya	hayavrâta	danti	madagaja	11.
naga		dikkari	vasu (P.)	rudra (P.)
		digdanti	hari	hara ²⁾
12.			14.	16.
arka (P.'s âditya)	padminîmitra	manu		dharanîśvara
dinakara	bhânu			mahîśvara
dinanâtha	bhâskara	15.		râja
dinapa	mârtanḍa			
dineśa	ravi	paksha		20.
divasakara	vidyâdhara			râvaṇakara
divasâdhipa				

Nâgavarma has the old significations for a verse-quarter: pada, pâda (with Piṅgala: pâda, iv., 10), in Canarese aḍi. Carana and aṅghri, that are used by Kedâra to denote the same (W. 328), occur only in spurious verses. A Mora is called mâtṛē by N.³⁾; the name "kalē" used by Kedâra (W. 309), is not used by him.

It has been stated above as a peculiarity of N. that he gives names to the eight syllable-feet (aksharagaṇa); again differing from P. he calls the five Mora-feet (mâtrâgaṇa): giriśam, dhûrjaṭi, śarvam, purâri, makharipu⁴⁾, these forms of Siva's names expressing at the same time the forms of the feet. (The foot na=~~~~, in v. 288, is not genuine).

1) In Piṅgala it denotes 10.

2) Bhaṭṭotpala has also Madanahara, W. 205.

3) The mentioning of mâtṛēs in the spurious verse 53 (Rc., B.) is inopportune. 4) Purâri does not occur in Halâyudha's Abhidhânaratnamâlâ, which Nâgavarma used for composing a Nighaṇṭu; but it occurs in the Trikaṇḍaśeṣa, a supplement to the Amarakosha, by Puruṣhotama; makharipu is not with Halâyudha, and does not occur in the St. Petersburg Lexicon.

Such are the comparisons that chiefly suggest themselves with regard to the Samskr̥ita Piṅgala and Nâgavarma. It would be interesting to minutely compare also the so-called Prâkṛita Piṅgala, as some of the peculiarities of N. may possibly be found in it; but the editor is unable to adduce more than a few points. Dr. Weber¹⁾ says that the Prâkṛita Piṅgala is a much later work than the Samskr̥ita P., and that its sūtras are composed in verse, and contain a great number of new *termini technici*. In it, as in Nâgavarma, the term "gaṇa" has a more general meaning; the Amphibrachys (◡—◡) is called ja and payodhara, a term that however is not in N.; and the âryâgîti bears the name of skandhaka, a circumstance that is met with also in N., his Kanda (a tadbhava of skandhaka) being the âryâgîti²⁾. Mr. Colebrooke, in his article on Sanscrit and Pracrit Poetry (p. 412 seq.), remarks that besides the Jâti metres that are noticed in treatises on Sanscrit prosody, other kinds belonging to the class of metres regulated by quantity are specified by writers on Pracrit prosody. As instances of such metres he mentions the Dohâ, Gâhâ (gâthâ), Mahârâshṭra, Rola, Shaṭpadika, and others; but though as to names the Duvayi (295)³⁾, Gâdê (253) and Shaṭpadi of the present text may be compared, none of them appears to coincide as to form with any instances in Nâgavarma.

Nâgavarma knows only one kind of true Canarese metres: the devâkshara-feet metres⁴⁾, as he classes the Raghaṭê (Ragaḷê) with the Jâtis that are common to all the countries. He adduces two Samavṛittas (308, 309) among them, but theoretically their feet belong to the Canarese Mora-class. The Ragalês (a sort of Dvipada) are built on exactly the same principle as the later Shaṭpadis (318 seq.), that

1) Ps. 202, 203, 291, 295, 304. 2) As the skandhaka (or skandha, for the Canarese tadbhava is kanda) that is very common with Nâgavarma, is borrowed from the Prâkṛita Piṅgala (W. 295) and was known to Varâhamihira (505-587 A. D., W. 294, 304), the beginning of the composition of the Prâkṛita Piṅgala may have taken place in the 5th century. It is necessary to note this with regard to the Canarese works preceding Nâgavarma's, as also in them the kanda is frequently used, as one learns from the quotations in N. About the use of the âryâ-metre at a certain period (with Aryabhaṭṭa, who was born 476 A. D., Varâhamihira, etc.) see W. 209. 3) Regarding the Duvayi's scheme as represented by verse 295, it has been omitted to adduce it in the text; it is as follows: ◡◡◡◡◡*◡◡◡◡ | — — | ◡◡ — | ◡◡ — | ◡ — ◡ | — || ◡◡◡◡ — *◡◡◡◡ | ◡◡ — | ◡ — ◡ | — — | ◡ — ◡ | —. It would appear as if the foot preceding the long syllable in the end, were to be the purâri, a circumstance that would affect also the form of the scheme under v. 293. 4) This name is founded on v. 340 where N. says he has told the employment of the devâksharas.

nowadays are the commonest metres, but were unknown to N.; they contain a certain number of Moras, from three to five, in a certain number of feet that bear no particular name and may vary in form. The devâ-kshara-feet metres (296 seq.), however, are based on feet that, like the Samskr̥ita Mora-feet with N., have names which show the forms of the feet to be used, and form three classes. Regarding the employment of these feet to some degree a striking uncertainty exists, as the number of Moras, whether for the verse-lines or the whole verses, is not mentioned (cf. p. 97, note)¹⁾. To throw some light on the state of lexicography in South India at Nâgavarma's time²⁾ the three classes with their respective name-feet are quoted alphabetically—

I. Class: aja, jalasambhava, padmabhava, bisaruhajanma, bisaruhodbhava, brahma, vanajasambhava, sarasijabhava.

II. Class: adhokshaja, upendra, jalaruhodara, pōḍē alara, madanapitri, mandaradhara, vanaruhodara, vishṇu, sarajijodara, hari.

III. Class: īśvara, kandarparipu, kāmāntaka, kāmāri, bhujagapaksha, madanahara, rudra, śaṅkara, hara.

The name-feet are of:—

the first class: ajanē, dhâtri, nâki, bōmmam, brahmâ, surapam;

the second class: kamsâri, govindam, narakâri, nâkigam, parahitam, muraripu, murahara, śrīpati, bṛidayeśam.

the third class: kandarpâri, kâmaripu, kāmāntakam, gaṅgâdhîsam, girijâkântam, girijânâtham, çandramauli, trijagadguru, nîlakanṭham, puramathanam, pramathâdhipam, bhujagadhâri, bhûtâgraṇi, madanadvamsi, madanaripu, vṛishabhalakshyam, śûladharam.

There remains still a word to be said about Chapter 6, containing the six Pratyayas. Nâgavarma introduces them with the words "hence I will nicely explain to thee, as well as I can, the six pratyayas." As the aphoristical text is rather corrupt, various different readings have been adduced. Recension M. (K.) introduces the pratyayas with the following śloka: prastâro nasṭamuddisṭameka-dvy-âdi-la-ga-kriyâ | saṅkhyânamadhvayogaś ča shaṭ-pratyayamiti smṛitaḥ ||. It can scarcely be doubted that this verse has been taken from Kêḍâra, the only difference between this verse and one in K. being that K.'s verse

1) Regarding the Madanavati, however, the number of Moras of which is certain enough, a verse is added in H., Ra. and M., stating to an inquirer that in this case there are 22 Moras; the metre of the corrupt verse looks somewhat like the Tripadi: ಸೂನಿಯಮಂಗಳ * ಸೂತಮಿ ನಲ್ಲದೆ | ಸೂತಮಿಪ್ಪದಿಪ್ಪತ್ತೆರಡು ಮಾತ್ರಗಳಕ್ಕುಂ | ಸೂನುತೆ ಮದನವತಿಗೆಂದುಂ. ||

2) Cf. the list of proper names for the long and short syllables, above p. xiv.

concludes "pratyayâḥ śaṭ prakîrtitâḥ" (W. 426). See also the remark on H.'s 6th Chapter above in p. v.

The following literal translation of Nâgavarma's traditional Genealogy is offered, as met with in MSS. L., M., Sb., and Sc. that as to age may form the second recension: "The Veṅgi country (said to be now the Northern Circars, but not identical with Andhra, see above p. viii.) was conspicuous as being a surpassing one in the world; and in the seven grâmas that are as if countless in that country, was (*or is*) the charming Veṅgipaḷu (*or* Veṅginagara). Vēṇṇamayya, an equal of Vibhudeva, a clever man, was conspicuous in this world like Ambujabhava, always like a treasure of good qualities. Pēṇṇamayya, a man of pure qualities, was as conspicuous as skilful. . . . (He, Pēṇṇamayya) . . . excelled Cupid in beauty, bore the form of Ambusambhava, and was a man of good conduct in the Kaunḍiṇya gotra. For that vipra of extensive renown, for the dvijanma who was the beloved son of that man, there was a good wife who surpassed the virtuous Arundhatî; her name was Kaunḍi kabbē. When to that Kaunḍi kabbē and Vēṇṇamayya who was conspicuous as a mine of glory, Dâmayya was born in Cupid's form, he (Dâmayya) being praised by the world became conspicuous. His (Dâmayya's) modest wife abounding in world-famed good qualities, possessing a charming form, in every respect surpassed even Girijâtâ; her name was Kunda kabbē. To Kunda kabbē who was conspicuous in the said manner, and to Dâmayya who was called a man of blameless qualities, the firstborn son was Vēṇṇamayya, a person of world-praised renown, honoured by the dvijas, one of Manu's road. He (Vēṇṇamayya) was conspicuous as gifted with perfect qualities, being called lord of Srikântâ, a knower of all elegant arts (sakalakalâkovida), an unparalleled person, one of incomparable conduct, versed in the laukika and vaidika śâstras, and a man of many letters (anekâkshara). The wife of Vēṇṇamayya who was called as stated, possessed good qualities, and shone as filled with such a devotion for her husband that she surpassed so to say even Dharaṇisutâ; her name was Poḷa (*or* Poti) kabbē. To that Poḷakabbē and Vēṇṇamayya who was called a man advanced in science, the firstborn son became Nâgavarma who was gifted with the qualities of the poetry-gem of Vâkśrîpati."

This our Nâgavarma is further called Kavirâjahamsa in verses 1, 3, 16, (182, 194, 203, 222, hamsa. 292,) 347. The numbers in brackets are to indicate that in those verses there exists some uncertainty as to whom the epithet is applied; and this circumstance leads us to an in-

vestigation into the meaning of the above-mentioned ambiguous terms of Nâki, Nâkiga and Pinâki.¹⁾

In page 96, according to H. and Ra., Nâki is a name of Brahmâ²⁾; and Nâkiga one of Vishṇu; but according to recension M. Nâkiga is also identical with Nâgavarma, for it says in its reading of v. 22: "The prosody which Indudhara told to Umē, having been spread about on earth by Piṅgala, Nâkiga (Nâgavarma according to B. and Sa.) uttered the mode he learned from that ĉhandomburâṣi (*i. e.* Piṅgala's work) to his own wife³⁾."

In the text of the metres it is said that svâgata (139) is Nâkiga's (B., H., M.); lalitapada (155) is Nâkiga's (B., H.); ačyuta (164) is Nâkiga's (B., H., M.); jagadvandita (184) has been spread about by Nâkiga (B., H., M.); hamsagati (214) is Nâkiga's (B., H., M.); tanvi (218) is Nâkiga's (B., M., Rc.); and the pure Canarese metre piri akkara (302) is of Nâkiga (H., M.). It might be inferred from this that all the said metres had been invented by Nâgavarma; but that would be wrong, as svâgata and tanvi belong to the Samskr̥ta Piṅgala. Nâkiga in these instances, however, cannot be meant for Vishṇu, but only for Nâgavarma⁴⁾.

His name, therefore, is also directly mentioned in some vṛittas; thus vanaja (121) is of Nâgavarma (B., H., M.); kusumânghripa (173) came from N. (B., H., M.); taraḷa (198) was invented (nirmita) by N. kavîndra (H., M.); and mattebhavikr̥dita (202) is N.'s (H., M.). Not one of these metres is in the Samskr̥ta Piṅgala. Nâgavarma, further, teaches the number of the vṛittas (222); and "he gifted with excellent qualities" (guṇâgrāṇi) the raghaṭâprabandha (254).

1) Nâki, a deity, occurs in the Abhidhânaçintâmaṇi of Hemaçandra who died 1172 A. D., and the Bhâgavatapurâṇa (7, 8, 36); but is not in Halâyudha's kosha. Nâkiga is neither in Halâyudha nor in the St. Petersburg Lexicon. According to the Canarese Gaṇasahasranâma (of about 1300 A. D.) Nâki is an epithet of Siva (2, 70). With regard to Dr. Burnell's interesting account of the Mṛityulângala Upanishad in Ind. Ant. ii., 266 I remark that lâṅguli (perhaps another form of lâṅgali) is a name of Siva according to the same work (4, 2).

2) This appears further from a Kanda verse supplementary to the Utsâha (v. 339) which occurs in H. and Ra. at the end of ch. 5, and in which Nâki is explained to mean Aja gaṇa: ಮೈದುಮಧುರಮೆನಿಸುವತ್ಯಾ | ಹದಂ ಧರೆಗೆ ನಾಕಿಯೆಂಬಜಗಣದಿಂದಂ || ಪುದಬಲೆ ಕಡೆಗೆ ಗುರು ಚಿ | ಲ್ಲವಿ ದವರೆ ಲಕ್ಷಣನಿಯುಕ್ತಮೆನೆ ಪೆಸರ್ವಡೆಗುಂ. ||

3) This verse appears in recension H. where it is the first verse of the work, in the following form: "Hear, my dear (wife), I am going to relate to thee that mode which the deva (*i. e.* siva) told the devî, and which Piṅgala heard and told the ṛishis."

4) According to the rather arbitrary different readings of B. Nâkiga (and Nâki) occur also in some other metres. Nâkiga must have been a current term at Nâgavarma's time, for it occurs in v. 137 of the nânarthakāṇḍa of his vastukosha; but the verse is unfortunately quite corrupt in our copy.

Nâki occurs as genuine perhaps four times in the vṛittas: upendra-vajra (133) is in the manner which Pinâki and Nâki stated (B., H., M.); śâlîni (140) is Nâki's (H.); bhujaṅgaprayâta (149) is renowned like Nâki (B., M.)¹⁾; and nirupama (153) is unparalleled like Nâki (M.)²⁾. Nirupama is not in the Samskrîta P. As Pinâki, *i. e.* Siva, and Nâki here occur as different in one and the same sentence, as above Indudhara and Nâkiga (Nâgavarma), it becomes probable that Nâki too stands for Nâgavarma.

In the ručira (163) that is in P., it is said that it is well ascertained by the way that was told by Pinâki, *i. e.* Siva, to Girijë (B., H.) or Umë (M.) Pinâki may perhaps be meant by the Kavirâjahamsa of the verses that above, in connection with this term, appear in brackets; the metres of the verses, however, are not in the Samskrîta P.

Kavišvara, kavîndra, prabhukavîndra occur in vs. 147, 224, 252. It is a little dubious who is meant; but from v. 27 as well, which is genuine, and states that Nâgavarma kavîndra, the sayyaḍi (*i. e.* straight foot), taught the long and short syllables, as from v. 198 according to which the taraḷa was invented by Nâgavarma kavîndra, it seems to follow that the terms in all the cases refer to Nâgavarma. Sayyaḍi occurs again in the indravamśa (151, H., M.), the Canarese form of which was made by him.³⁾

Two of such not unfrequent but strange verses that praise the author of the very work in which they occur, are seen also in the course of N.'s prosody. The reading of the one (246) is quite unsettled; the other (249) says: "Possessed of excellent speech, born of the great lineage of Satapatrodbhava (*i. e.* Brahmâ), an ornament to the multitude of clever poets, unlimited in the appearance of good qualities (guṇodayoddâma), parallel in understanding to Caturânana and Indra (H.; parallel to Caturânana, Indra and Viṣṇu, B.) is Nâgavarma, unparalleled". A translation of the last verse of the work (347) is: "May this land that irradiates the sky and (its) margin, and the king (bhûmipa) be happily united for ever! May the land thrive! May Yama who plucks up the sole of (man's) foot, and adversity keep back! May the greatness of Nâgavarma's poetry become full by this Chandas! May the meaning (mata) of the Kavirâjahamsa be spread on earth!"

Verse 249 confirms the statement in the genealogy of recension M. that Nâgavarma was a Brâhmaṇa by birth; and verse 347 states that he

1) Re. has Nâkiga. 2) Nâkiga in B. 3) Of the mandâkrânta (188) that is in P., it is said that it had become celebrated in the world by Kandarpa (Cupid; H., M.), *i. e.* probably by Nâgavarma who was like Cupid.

lived under a king, probably of Veṅgi, to which N. is stated to have belonged, and which was counted by him (according to H.) as one of the 56 countries still at the time when he wrote¹⁾. This land was once ruled by the Pallavas, probably a so-called Draviḍa race²⁾. Their kingdom was called Veṅgîrâshṭra, and their capital was Veṅgîpura or Kālîṅganagara³⁾. To the, strange to say, Sanscrit names of the (Jaina) rulers invariably the epithet "Varma" is added (cf. our Nâgavarma)⁴⁾. A.D. 777 their dynasty was to some extent still extant; at that time Kuṇḍavvê (mother Kuṇḍê), daughter of the Pallava king, erected a Jaina temple in the north of Srîpura⁵⁾. However 605 A.D. the Câlukya Viṣṇu Vardhana II. had conquered the capital Veṅgîpura and founded the Râjamahendra dynasty⁶⁾; and after 680 A.D. the Câlukya ruler of Kalyânapura on the Tuṅgabhadrâ, Vinayâditya, a relation of the Râjamahendra line, smote one of the Pallava râjas, as did also a king of the Kōṅgu or Cera dynasty⁷⁾. About 1000 A.D. the kingdom Veṅgi passed to (the Saiva) Râjendra Coḷa, the then dominant sovereign of Southern India. A.D. 1175 Veṅgi vishaya had fallen under the sway of the Kâkateya dynasty of Ōruṅgal⁸⁾; Veṅgipaḷu has become a small hamlet.

Nâgavarma's Chandas, especially in its present different recensions, is unfit to prove the religious notions of its author. From certain maṅgala or nândi verses at the beginning of recensions B. and M., to which *e.g.* also verses 1-3 of the present text belong, it might be concluded he was a Saiva; but they are spurious, as none of them occurs in H., and only one of them, an invocation of Sarasvatî, is in Rc. But there are genuine passages enough to lead one of the present day to think that Nâgavarma was a follower of Siva. With Nâgavarma the term "deva," the originator of prosody according to H., denotes Rudra, and his wife devî is Umâ⁹⁾. He calls a long syllable Rudra or deva, and a short one Hari; again he calls all Canarese feet that are long in form,

1) See above, p. viii. 2) Pallava may be another form of pōllava or pōlēya *i.e.* a low man; cf. the Tēlugu pallē, rustic, rude, low; paluva, wretched, vile. 3) Kālîṅga may be connected with kal, a stone. Odra, Udra (*i.e.* Orissa) means "of breakers"; ōḍḍara deśa the country of (the stone-) breakers; ōḍḍa belongs to root: uḍ, ōḍ, to break, the r in the word being the sign of the plural. The ōḍḍa people (nom. pl. ōḍḍar, gen. ōḍḍara) are well-known tank-diggers that speak Tēlugu. In Veṅgi probably the vowel e has originally been short.

4) Ind. Ant. iii., 152. 5) Ind. Ant. ii., 155 seq. 6) J. R. A. S., N. S., 2, 1, p. 253, 254; cf. Ind. Ant. i., 348. 7) Ind. Ant. ii., 156. 8) J. R. A. S., N. S., 2, 1, p. 252. 9) See above, p. xix., xx. Cf. Piṅgala's first, perhaps spurious verse, according

to which Piṅgala obtains the prasâda of Siva.

Rudra; those of middle size Vishṇu; and the shortest Brahmâ; and lastly he gives names of Rudra to all the Sanscrit Mora-feet.¹⁾ However as further on it will become quite certain that N. was a staunch Jaina, he in his prosody has simply hidden his convictions on account of the Saiva views, as it would appear, of the ruling dynasty; and not only that, but he has also flattered his king by adopting the above-mentioned course. For himself, nevertheless, he has made playthings of the deities; and must have laughed in his sleeve when using such convenient, but absurd phrases. It is interesting to observe that at Nâgavarma's time Vishṇu was condemned to be a short syllable, etc.; as it shows that the jealousy between Saivas and Vaishṇavas had already become notorious. In recension M. the concluding paragraphs of each chapter contain the words "the lotus-feet of śrîmad bhagavad arhat parameśvara," in which the "arhat" may possibly still point to a Jaina author.

By Mr. C. P. Brown's Tēlugu Grammar of 1857, p. 295-322, we are enabled to throw a gleam of light on Nâgavarma's prosody. According to that work Tēlugu Prosody comprises uniform metres (N.'s aksharačhandas) and changing metres (N.'s karṇāṭa mātṛagaṇačhandas).

In the first there are used the 8 Sanscrit feet denoted by the letters Ma, Ya, etc., and the letters La (short) and Ga (long). Also Mahâsragdharē occurs among the uniform metres, of which a Hamsayâna (seven trochees and a long syllable) is remarkable. N.'s Mallikâmâlē is called Mattakokila; and his Vanamañjari is Tēlugu Mânini. Tēlugu Taraḷa has its Caesura at 11, N.'s at 8; and in several other vṛittas the Caesura is different. Tēlugu uses also the Kanda; "it is the metre employed by Nannayya bhaṭṭa in his Cintâmaṇi, or treatise on Tēlugu grammar"²⁾.

Regarding the changing metres or Upajâti metres Mr. Brown remarks that they originate in the Kannaḍa language. They comprise six Indra feet (—;—;—;—;—;—); two Sûrya feet (—;—); and six Candra feet which are formed by adding a syllable

1) In his dictionary, the Vastukosha, Nâgavarma puts Rudra and his synonyms before Vishṇu and his, as Halâyudha had done before him in his Abhidhânaratnamâlâ. Professor Aufrecht says regarding Halâyudha's Kosha, p. v., that "he uses many artificial metres, which no other lexicographer has taken the liberty of employing for such a dry subject as a string of synonyms." But Nâgavarma has done exactly the same, using e.g. the mâlinî, indravajra, upendravajra, mandâkrânta, mahâsragdharâ, kanda, trivadi and akkara.

2) According to Brown's Dictionary, preface, p. x., he wrote about 1130 A. D.

to any Indra foot, and are used only in the Akkaras. (Did the Tēlugu Vaishṇavas perhaps disagree about the Rudra gaṇas?)

Changing metres are 1) the Gītis, viz. the Āṭa (first line 3. 3. 3 * 5. 5, second line 3. 3. 3. * 3. 3),¹⁾ and the Teṭa (all the lines 3. 4. 5 * 3. 3); 2) the Sîsa; 3) the Dvipada (generally each line 5. 4 * 5. 3); 4) the Layaś, viz. *e.g.* the Layagrâhi, or v. 276 of the present text; and the Layavibhâti, that is the Layagrâhi with its 39 Moras, but all its longs, except the two last, are resolved into two shorts each; 5) the Ragaḍa, N.'s Raghaṭa; the names, however, for the instances are different; 6) the (mâtrâ?) Daṇḍaka or blank verse in a measured prose (six lines, each of which appears as — ∪ . — ∪ . — ∪ . — ∪); 7) the Taruvaja, an extension of the Dvipada, two Dvipada lines forming one Taruvaja line; 8) the Utsâha, or v. 339 of our text; 9) the Akkaras.

With regard to the Taruvaja (?), Utsâha and the Akkaras in general Mr. Brown thinks that they are "experiments in metre which have not obtained popularity", "are imitated from those in the Kannaḍa language, and have been introduced (into Tēlugu); but have never become popular or common"; and concerning the Akkaras in particular he remarks: "the Akkara is used only by Nannayya bhaṭṭa (A. D. 1130), and one or two imitators. The poet himself uses only two varieties, which he calls by the one name Akkara". "The Akkara is in truth a Kannaḍa metre, and has been naturalized in very few Tēlugu poems." He adduces the two varieties: madhya akkara and madhura akkara, names that correspond to N.'s naḍu akkara and eḍe akkara. The first, according to an instance from Nannayya's ādiparva, seems to contain 25 Moras in each line; the second, according to an instance from the same, 22; but as in Canarese there appears no rule regulating the number of Moras.



1) Comparing Mr. Brown's two instances of the Āṭa (p. 307, 309) it will be observed that they differ regarding the number of Moras. The instance of our text is 3. 3. 3 * 3. 4. 3 | 3. 3. 3 * 4. 3, exhibiting 16 Moras in the second line; whereas the above instance has only 15 in it. But our instance must be correct, as the numbers 4. 3 are very distinctly expressed in one of the lines of the original by "nagajāpriyya" (∪ ∪ — . — ∪, an epithet of Siva); the other line in question is quite corrupt in our copy of the Kavijihvābandhana.

B. An Essay on Canarese Literature.

I. The early period, from about 800 to 1300 A. D.

1. Means in hand.

The early period of Canarese (karnâṭa, kannāḍa) literature can be understood, to a pretty satisfactory extent, from Nâgavarma's čhandas, as seen above, and from the following works:—

1. The Sabdamañidarpaṇa of Keśava or Keśi Râja, that forms a comprehensive grammar of the Canarese language as it lay before the author in the poetical works of the early poets, from which very numerous citations, directly or indirectly, are adduced. Our references are taken from the Maṅgaḷûr edition of the work. (Sbdm.)

2. The Kâvyâvalokana (-loka) of Nâgavarma, a Canarese treatise on poetical composition, the first two chapters (on olě) of which we have been favored with by Tirumalě Syâmaṇṇa, Munshi of the Wesleyan Missionaries at Mysore¹⁾. (Kvyl.)

3. The Samskrîta-Karnâṭa Nighaṇṭu of Nâgavarma, in many artificial metres, an olě MS. of which has been obtained from the Jaina library at Mûḍabidar on the W. coast, through the kindness of Dr. Burnell. The character used in the MS. is nearly identical with that of the Haḷagannaḍa specimen in Dr. Burnell's Vamśabrâhmaṇa, the only difference being the use of letter ṛ (ṛ).

4. The Jagannâtha Vijaya of Rudra (bhaṭṭa), a Canarese story of Kṛishṇa, on olě. (Jagv.)

5. The Rasaratnâkara of Sâlva, a Canarese treatise on poetical composition, an olě copy of which the Tirumalě Syâmaṇṇa has been kind enough to supply. (Rsr.)

6. The Viśvakṛiti parîkshaṇa, 124 pages in Canarese, composed in A. D. 1873 by Hiranyagarbha, and lithographed at Dhâravâḍa (Dharwar). It contains specimens of two early Canarese works, and a few editorial remarks of value. (Vkp.)

1) In quoting it the 10 prakaraṇas of the 2 adhikâras (the first comprising 7, the second 3) have been counted successively by us, and the first number of the quotations refers to one of them. There may be a little irregularity in our counting as that of the MS. is out of order.

2. Keśava and Nâgavarma.

Keśava and Nâgavarma use in their writings the exact and finished style of their predecessors. It cannot be shown from their compositions that the so-called New Canarese existed at all in their time; Nâgavarma's prosody, in its present recensions, evinces some later grammatical licenses; but they certainly do not belong to him¹⁾.

A peculiarity of Keśava is that he wishes the ancient consonant *l* (ಲ), which for a long time has been quite out of use both in the oral and written language, to be retained and raised again to its due position, not only in cases of internal or external sandhi, but generally. How far Nâgavarma made use of the letter, is a question that cannot be satisfactorily decided on account of the questionable state of the MSS.; he maintains however its use in compounds²⁾, and writes *khalga* (instead of *khadga*, a sword)³⁾. [I take the liberty here to add that from Nâgavarma's *karnâṭaka vyākaraṇa* in Sanscrit prose (*Bhâṣā-bhūṣaṇa*) which L. Rice, Esq. is going to edit, and a MS. of which he very kindly sent me for a cursory inspection, it is certain that Nâgavarma treats of the letter *l* (ಲ) also irrespectively of compounds; see 1, 10.]

To settle with any thing like certainty the time in which Keśava and Nâgavarma respectively wrote, is not very easy. It is certainly a strange circumstance that, in addition to many fragments, 42 whole verses occur as citations in the *Sabdamanidarpaṇa*⁴⁾, and that these are found

1) Abhinava Maṅga rāja, the author of a Canarese *Nighaṇṭu*, says (i., 4) that he will pattern after the Canarese of Nâgavarma. Cf. *Indian Antiquary*, i., 345 seq. It is a very curious fact that the interesting verse about "Ancient Canarese" (*Sbdm.* p. xvii. seq.) that is quoted by Keśava, forms also a quotation in the *Kāvya-āvaloka* (2, 23). Nâgavarma did precede the so-called H period, that appears already clearly in the Canarese *Basava Purāṇa* of A. D. 1369, where *e. g.* there occurs *ādahem* instead of *ādapem* (49, 30).

2) *Kvyl.* 5, 63. 98. 99. 3) *Nighaṇṭu*, *Varga* 12, 16; *Nānārtha* v. 100. The same form of the word appears in a rather old commentary in Canarese on *Halāyudha's Abhidhāna-ratnamālā* (2, 317), that regularly shows also *ṛ* (ರ), instead of *sh*, before the consonant *p*, *e. g.* *purpa* (*pushpa*), a peculiarity that our MS. of Nâgavarma's *Nighaṇṭu* does not present. See *Sbdm.* p. 25.

4) p. 17 ಅವನವಾ; p. 18 ವರಸಂಧ್ಯಕ್ಷರ; p. 24 ಬಿಜ್ಜಾಕಂ; p. 67 ವಿಧುವಿಲ್ಲ; p. 73 ಇಲ್ಲಿ ಇದು; p. 75 ಅಸಿಯ; p. 78 ಪಟಗನ್ನಡ; p. 79 ಬಕ್ಕೇಸಿ; p. 81 ಎಳವೆಜಿ; p. 81 ನಡುವಣ; p. 81 ಮರವಣಿಗಂ; p. 81 ಧರೆಯೊಳ್ ವೀರದ; p. 83 ಕಣ್ಣೋಲ; p. 84 ಪೊನ್ನಳ್ಳ; p. 112 ಸುರತರು; p. 117 ಅವು ಪಿರಿಯವು; p. 128 ಆಯಿದರ್; p. 130 ಕುಲಮಂ; p. 130 ಮನದಿಂ; p. 136...ವಿನೋದದ; p. 166 ಮತ್ತಹಸ್ತಿ; p. 176 ಆರಕ್ತ; p. 188 ಉದಯಾ; p. 216 ಪಂದಳರ; p. 216 ಎನಿತುಂ; p. 221 ಕಡುವಿಲ್ಲ; p. 221 ಸೊಗಯಿಸು; p. 224 ಉರಗಂ ಕೊಂ; p. 224 ಕೇಜಿ; p. 224 ಅಜುದಿಂ; p. 225 ಪರಿಮರ್ದ; p. 230 ಗಿಳಿಯೊಡ; p. 231 ಬೆಳೆಗೆಯ; p. 233 ಗಂದಗ; p. 234 ಮಡಿವಳ್ಳ; p. 239 ಮಾಜಾ; p. 244 ಬಕ್ಕಲಿತಿ; p. 266 ಮುಟ್ಟಿತು; p. 267 ಅಸವಸ; p. 267 ಅರ್ಕೇಂದು; p. 270 ನೆನೆಯದ; p. 272 ವಾಯಸ.

also in the first part of the *Kâvyâvalokana* which treats of grammar too, and further that of these verses in one case four, in another three, and in three other places two follow one another in the same succession in both works. One of the two authors therefore appears to have used the other's work. In the present recensions, Keśava's composition not unfrequently gives only fragments of verses as instances, whereas Nâgavarma always cites whole verses. I can mention only one Canarese early author as having been a common authority to both, viz. *Hamsarâja*¹⁾.

About the time of the two authors in general the following can be adduced. Nâgavarma, in his quotations, introduces a *Câlukya çakreša* as fighting²⁾; a *Jayasiṅga bhûpa* whose elephant is fighting victoriously³⁾; a *Tailapa çakravarti* in a very corrupt verse that contains, however, clearly the name of *Raṭṭa halli*⁴⁾; a *Vikramânka* who orders a *mahâdâna* to be given⁵⁾; the *Pōlakeši vallabha* whose fortitude is praised⁶⁾; a *Suvarma nṛipa* as fighting⁷⁾; a *Kōṅguḷi* (*Kōṅgaḷi*?) *varma* who is gaining the victory over a body of horsemen⁸⁾; a *Mâdhava* who is fighting⁹⁾; and, in a verse that is also in the *Sabdamaṇidarpaṇa*, a *Vikhyâtayaša*¹⁰⁾. Also Keśava's quotations contain a *Tailapa*¹¹⁾; further a *Vishṇu Vijayâditya*¹²⁾, an *Udayâditya*¹³⁾, a *Nṛipatuṅga*¹⁴⁾, a *Janodaya*¹⁵⁾, a *Nârasimha*¹⁶⁾, and a *Simhasena kshitîša*¹⁷⁾.

Pōlakeši (*Pulakeši*), *Jayasiṅga* (*Jayasimha*), *Tailapa* and *Udayâditya* are names of kings belonging to the *Câlukya* dynasty; *Tailapa* belongs to the *Kalyâṇa* line, *Udayâditya* to that of *Veṅgi*; *Jayasiṅga* and *Vijayâditya*

1) *Sbdm.* p. 377 (ತರವೇಟೆ); *Kvyl.* 5, 84. 2) *Kvyl.* 2, 46. The first half of this verse that does not include the name of *Câlukya*, occurs *Sbdm.* p. 83 (ಪದವೆಣ್ಣಾ ಸಿರ).

3) 2, 37.

4) 4, 14.

5) 5, 84.

6) 9, 35.

7) 3, 38.

8) 5, 85.

9) 2, 38.

10) 3, 32; *Sbdm.* p. 138: "To her and him *Vikhyâtayaša* was born, who as to kula and *çala* surpassed all on earth, cultivated justice, and was a peerless bull for the ocean of hostile armies".

11) p. 112: "The sword of *Tailapa*'s arm was like *Rudra* (when being considered as) the fire of the (all-destroying) time".

12) p. 201 (cf. p. 90 where its beginning: ಅದವಿಷ್ಣು) according to a *Jaina MS.* received for collation from *Mûḍabidar* through the kind endeavours of *Dr. Burnell*: "*Vishṇu Vijayâditya* whose chest was like a cloud".

13) p. 175: "What a beauty! *Udayâditya* causes to be said of himself that *Manu* and he are the virtuous, that the celestial tree and he are the donors, that the ocean and he are deep".

14) p. 171, "Who will not bow to *Nṛipatuṅga* that bears the weapons as the first of kings, is conversant with politics, dignified, pure, munificent and heroic?"

15) p. 255: "I undertake to tell this to *Janodaya*".

16) p. 192: "*Nârasimha* is like lightning, like a lion, and like the flaming eye of *Purahara*".

17) p. 177: "King *Simhasena* caused to be said of himself that he was life and riches, mother and father, the eye and the road."

occur in both the Cālukya lines¹⁾. Nṛipatuṅga may remind one of Vikrama deva or of Vîra deva, both of whom had the title "Kulottuṅga Coḷa."²⁾ Vikramāṅka³⁾ may be the mentioned Vikrama deva, (or may possibly be a mistake in writing for Vikramārka, "the ruby of the Cālukyas")⁴⁾. Kōṅguḷi (probably Kōṅgaḷi *i. e.* Kōṅgaṇi) varma and Mādhava appear to belong to the Cera dynasty⁵⁾.

Nāgavarma's quotations further mention a Coḷa dharitrîpâla⁶⁾; and of Keśava it is stated that he has written a Coḷa pâlaka čaritra⁷⁾.

Nāgavarma was a native of Veṅgi⁸⁾; Keśava probably of Kalyāṇa.⁹⁾ That the two poets were not contemporaneous with the mentioned kings, is beyond all doubt, as the verses in which they are alluded to, are quotations from the works of their predecessors that may have lived under those princes or afterwards.

The following are a few dates regarding the Cālukyas¹⁰⁾: About 300 A.D. king Jayasimha of the Cālukya race began to subdue the Pallava dynasty¹¹⁾ that ruled over a part of the South. The fifth king known after him was Pulakeśi, 489 A.D. A hundred and twenty years later, 609 A.D., the Cālukya king Satyâśraya ruled at Kalyāṇapura¹²⁾, the capital of Kuntala deśa; whilst his younger brother Viṣṇuvardhana II. (Kubja Viṣṇuvardhana) was king at Veṅgipura, the capital of Veṅgi deśa (now the Northern Circars) which he had conquered A.D. 605. Fifty-two years afterwards, from 657-670 A.D. a Jayasimha ruled over Veṅgi; 707½-725½ Vijayâditya I. appears there; Vijayâditya IV. of Veṅgi occurs after 881 A.D. His successor, (about 900 A.D.), was Udayâditya.

Meanwhile the Kalyāṇa kingdom had been suffering much from the

1) Journal of R. A. S., N. S., i., 2, p. 253 seq.; Ind. Ant. ii., 175 seq.; Jayasimha also Ind. Ant. i., 157 (c. 478 A. D.); ii., 156. 297. There is an Udayâditya also among the Hōysalas, Ind. Ant. ii., 299; and two Vijayâdityas are among the Kādambas, i., 156; and a Vijayâditya rāya (c. 750 A. D.) among the Ceras, i., 362. 2) J. R. A. S., N. S., i., 2, p. 255.

3) Ind. Ant. ii., 155. 160. 361. 362; iii., 151 appear Vikrama rājas of Cera. 4) Ind. Ant. i., 156. 5) Ind. Ant. 1872, 361. 6) Kvyl. 5, 121. 7) Sbdm. p. xxii.; p. 408.

8) Nāgavarma's Chandas v. 4 seq.; above p. xviii. 9) According to the Canarese Basava Purāṇa, etc. See further on. 10) J. R. A. S., N. S., i., 2, p. 251 seq.; Ind. Ant. ii., 175, 176.

11) As has been stated above p. xxi., its kingdom was called Veṅgi rāshṭra, and the capital Veṅgipura, and once Kaliṅganagara, Ind. Ant. iii., 152. A Pallama (Pallava) rāya appears at Basava's time, Gaṇa sahasra nāma 8, 37. It has already been pointed out as something curious that the last term of the Pallava kings' names (except in one case) is "varma." Cf. the Kādambas, Ind. Ant. i., 156, 366; the Tiruvāṅkoḍas (Travancoreans), Brown's Cyclic Tables p. 64; and Nāgavarma, Guṇavarma, etc. in the remarks on Nāgavarma's Chandas. Paḷla is the name of a low tribe of people in the South. 12) Cf. Ind. Ant. ii., 94.

Raṭṭas or Raḍḍis (see above the Raṭṭa haḷḷi)¹⁾. 973 A. D. Taila bhūpa II. (Vikramāditya) restored the power of the Kalyāṇa dynasty which had been for some time usurped by the Raṭṭa kula. A. D. 1076 Tribhuvana Malla (Vikramāditya) became king, and reigned for 51 years²⁾. 1150 A. D. Tailapa III. or Trailokya Malla ruled at Kalyāṇa; 1189 A. D. his successor, Someśvara deva IV., was dethroned by Bijjala deva, who extinguished the Kalyāṇa dynasty, and founded the Kaluburigē dynasty³⁾.

In the mean time, about 1000 A. D., Veṅgi had passed to Rājendra Coḷa, the then dominant sovereign of Southern India⁴⁾, whose brother

1) In Tamil: Irattu; in Tēlugu: Raḍḍi, Rēḍḍi (Brown's explanations are: a Sūdra tribe; a Hēggaḍi, i. e. a chief; a pēdda yajamāna, i. e. a big master); in Kannada: Raḍḍi, Rēḍḍi. Reeve-Sanderson: a caste of original Tēlugu farmers; the head man of a village; an affix to the name of stone-cutters (called ṣḍḍa) Cf. Ind. Ant. i., 361. 2) Ind. Ant. iii., 257.

3) According to the Canarese Canna Basava Purāṇa another establishment of Kaluburigē takes place (62, 30. 44), that may refer to the Muhammadan Bāhminī dynasty. At the same place the Purāṇa states that with Aḷiya Bijjala (i. e. son-in-law-Bijjala), the successor of Bijjala, after he ruled for 60 years, this Bijjala dynasty ceases. The Basava Purāṇa (5, 57) calls Bijjala i. a Cālukya. According to Brown's C. T. p. 58 Bijjana or Bijjala deva was a Cālukya, and ruled from 1156-1168 A. D. His third successor was Someśvara deva (1176-1184 A. D.), after whom the name Cālukya begins to disappear.

4) 894 A. D. Ādityavarma, a Coḷa prince, had subdued the Kōṅga or Cera dynasty, Ind. Ant. i., 360, 361. Talakāḍu on the Kāveri, about 35 miles S. E. of Srīraṅgaṭṭa, had been one of its capitals. In the course of the 10th century it became the capital of the first or second sovereign of the Hōysala or Ballāḷa dynasty of Karnāṭa.—Ind. Ant. ii., 107, it is said that Kulottuṅga Coḷa, who appears already 1143 A. D., conquered the Tēlingu āṇya (kingdom) 1171 A. D. (cf. Murdoch, p. 188, where a work about this event is mentioned); by him, somehow, Vīra deva Coḷa must be meant.—In the mentioned Canarese Basava Purāṇa appear as prior to, or contemporaneous with, Basava. (Cf. Canna Basava P. 55, 3 seq.): Kara Vīra Coḷa (44, 58; 26, 54; 54, 72; 9, 33); (Dharma) Coḷa of Karavūr (44, 58); Uttuṅga C. (44, 58; 11, 16); Rājendra C. (44, 58); Vikrama C., called also Narendra or Manujendra C. (44, 58; 27, 67); Vīra C. (44, 58; 22, 1 seq.; 25, 4); Kulottuṅga (Vara) C. (50, 1 seq.).—Mr. C. P. Brown in his Cyclic Tables adduces, sub A. D. 1108 and 1123, Vikrama Coḷa; 1118, 1149 and 1171 (here together with Kākatēya Gaṇapati of Ōruṅgal) Kulottuṅga C.; 1233 Kulottuṅga Rājendra C.; 1279 Rājamahendri (and Karnāṭaka? see Sbdm. p. xxii.) was ruled by Vīra Coḷa Mahārāja, younger son of Rājendra C.; whose son Rāja rāja had abdicated in favor of his brother this Vīra C.—“For some time before 1292 (or 1295) A. D. this (Ōruṅgal) kingdom had been ruled by the queen dowager Rudramma Devī (a Devagiri princess), who seems to have entirely gained the affections of her people; she resigned in favor of her son Pratāpa Rudra deva, whose family-name was Kākatēya”. Dr. Burnell's Vamśabrāhmaṇa, p. vii.—About Veṅgi deśa see also Ind. Ant. i., 348, where it is said that its capital Veṅgi was the residence of a Buddhist dynasty anterior to the foundation of the Eastern Cālukya kingdom about the end of the 6th century. Cf. J. R. A. S., N. S., iii., 1, p. 146. Regarding the establishment of Buddhism in the South the Mahāvamśa of about 460 A. D. (M. Müller's Sanscrit Literature, p. 267) states that 245 B. C. king Aśoka sent a Thero or Sthavira to Mahīśamaṇḍala (or Maisūr), and another to Vanivāsi (or Banavasi). Ind. Ant. iii., 273. In Tamil Tera means a Bauddha. Terasa in Canarese is a member of a class of Liṅgāita gaṇas (Gaṇasahasran. 6, 4); Terasu in Tēlugu is a leader or chief.

Vijayâditya became viceroy of Veṅgi deśa. Rājendra Coḷa was succeeded by his son Vikrama deva, surnamed Kulottuṅga Coḷa. On the death of his uncle, the viceroy of Veṅgi deśa, the king deputed his son Rāja rāja to assume the office; but after holding it for one year, 1078 A. D. he resigned it in favour of his younger brother Vîra deva Coḷa, who also assumed the title of Kulottuṅga Coḷa. His grants are found in great numbers from 1079-1135 A. D., when a partial restoration of the Cālukya line seems to have taken place. 1175 A. D. Veṅgi had already fallen under the sway of the Kâkateya dynasty of Ōruṅgal.

As Nāgavarma and Keśava must have lived a certain number of years after the poets whom they quote, and who evidently had written on the feats of the Cālukya and Coḷa kings as connected also with the Veṅgi and Kalyāṇa lines (between 609-1189 A. D.), they cannot well have composed their works long before 1200 A. D.

The above-mentioned author of the Viśvakṛiti parīkṣhaṇa (p. xxiv.), who evidently has concerned himself with the study of certain old Canarese works, states that he knows the Canarese novel Lîlâvati prabandha, from which, as he proves, Keśava has cited at all events two verses¹⁾ and was composed more than a thousand years ago, so that it might date from about 870 A. D. (?). Another Canarese novel, called Candraprabha Purāṇa, was composed in A. D. 1189 by Argala (Aggaḷa) deva. This seems to follow from the last verse of this work cited by Hiranyagarbha: "When the 1111th year of the Saka nṛipa had arrived, on the 11th day of the bright lunar fortnight (sita) of the first lunar month (çaitra) of the well-known (prākata) Saumya year this pearl of composition was finished". These two circumstances contain a slight hint as to the age of the early Canarese writers.²⁾ Argala is the

1) With regard to ಅಯ್ಯ and ಅಽ under rule 217. In this case Hiranyagarbha's recension of the grammar coincides with MS. No. iii. of the Maṅgaḷûr edition and with the Jaina MS. collated, that has been mentioned in p. xxvi., note 12. Vkp. p. 121.

2) Mr. C. P. Brown in his preface to his Tēlugu-English Dictionary, 1852, repeats what he had stated two years ago in his Cyclic Tables (p. 58), viz. that the Mahābhārata and Rāmāyaṇa were translated into Tēlugu in the days of Viṣṇuvardhana (at first called Bēṭṭa rāya, hill-king), a Cālukya, A. D. 1120. His fuller statement in the Tables runs thus: "As the poet and grammarian Nannaya Bhaṭṭa, who wrote the Âdiparva in Tēlugu, lived in the reign of (the Cālukya) Viṣṇuvardhana, we are now in possession of the era when that author flourished: and at that period the Tēlugu language had already attained classical perfection. The Mahābhārata was commenced by the grammarian named above: but was continued by Erra Pragada, and completed by Tikkanna Somayâji: who likewise translated into Tēlugu metre a great part of the Rāmāyaṇa (i. e. Uttara Rāmāyaṇa, preface to Dictionary). He (Tikka) died (according to a traditional verse) A. D. 1198". Mr. Brown before this (in his Essays) had placed

name of one of the fourteen Jaina Tîrthakaras, whose names will be given further on.

3. On Keśava in particular.

Regarding Keśava in particular it is curious that he twice uses as an instance¹⁾ the word “ṭōppigē”, a hat, cap, helmet, bonnet, which, if not so-called Dravidian, as it does not seem to be, is a tadbhava of the Hindusthâni “topi”, “ṭopi”, a word that is used nowadays in Tēlugu, Malayâḷa, Canarese, etc. The first Mohammadan invasion of the Dakkaṇ took place A. D. 1294. If the word is not Dravidian and has reached the Dakkaṇ by that invasion, Keśava, especially if at the same time the word had been taken by him from a predecessor's composition, would fall rather late; but the term may have been introduced by traders and travellers long before 1294.

Keśava, as stated above (p. xxv.), teaches the use of the ancient letter ḷ (𑌧), and, to some extent at least, in conformity with what he found in the works of his predecessors or also in śâsanas (prayoga dṛiṣṭa, p. 37). In a copper grant of the Cera dynasty, dated 804 A. D., it is still regularly used²⁾; in one of the Eastern Cālukyas of 1079 A. D. neither it nor the letter ṛ (𑌦), that is met with in MSS. even later than

Nannaya Bhaṭṭa at king Rudra Pratâpa Gaṇapati's time. About his other work, a Tēlugu grammar in Samskrîta, Mr. Brown in his Dictionary says that it was written about A. D. 1130.—As the Vishṇuvardhana is called a Cālukya, he probably is the Vishṇu vardhana vii., surnamed Vîra deva Kulottuṅga Coḷa, who was viceroy over the once Cālukya kingdom Veṅgi (Râjamahendri?) A. D. 1079-1135, see p. xxix. Cyclic Tables p. 61 Mr. Brown adduces Bēṭṭa râya, who took the title Bēṭṭa Vishṇuvardhana, as one of the Hōysala Ballâḷas, and states he died A. D. 1134.—Mr. Brown, in his Preface, mentions another Râmâyana in Dvipadas which is believed to have been written by Raṅga nâtha for Kona Budha râja, son of Kona Viṭhal Bhûpati, and remarks that this version appears to be one of the oldest Tēlugu poems. Simply on account of the names in italics we take the liberty to doubt this.—Regarding Tamil literature it has been said that the oldest Tamil works now extant are those which were written, or are claimed to have been written, by the Jainas, or which date from the era of the literary activity of the Jaina sect. The Jaina period extended probably from the 8th or 9th century A. D., to the 12th or 13th. The general opinion is that the grammar called the Tōlkâvya (ancient composition, by Triṇa dhûmâgni of Madhurâ) is the oldest work extant, and it has been placed about the 8th century A. D. The Tamil Râmâyana has been referred to the 11th century. See Classified Catalogue of Tamil Books by Dr. J. Murdoch p. xxii., seq. Dr. Weber says the translation by (the Tamil) Kamba (or Kampa of the Râmâyana with the Uttarakâṇḍa) must certainly date, according to Wilson, . . . as far back as A. D. 885; Ind. Ant. i., 249. In this case, however, it apparently ought to be Jainic, which it does not seem to be; see Murdoch p. 194. The Tamil Mahâbhârata seems to date from the 16th century, Murdoch, *ibid.* p. 190. 1) The instances do not appear to be interpolations. 2) In the Nâgamangala copper plates (Maisûr) of A. D. 776 its employment is regular; they too belong to the Ceras. Ind. Ant. ii., 776.

1428 A. D., are extant¹⁾; whether the absence of the two letters in this case is merely accidental, I am unable to say. I have not observed the *l* as a letter of Alliteration in the fragment of the *Lîlâvati* as given by Hiranyagarbha; but from the instances in which it appears as such, its general use at a certain time can be firmly established²⁾, excepting cases of Sandhi of the older period.

It does appear more than probable that the author of the Canarese *Basava Purâṇa*³⁾, Bhîma, who finished his composition 1369 A. D.,

1) According to a communication from Dr. Burnell (1874). Also a Kalyâṇa-Câlûkya plate of A. D. 608 does not contain the *l*; if this be not accidental, it would point to the letter having become sooner obsolete towards the inland north (and perhaps also in Veṅgi, as Mr. Brown, in the preface to his Dictionary, does not seem to have known anything about the existence of the letter in Tēlugu), the communication between this and the countries where it is still in use (Tamiḷ, Malēyâḷa) having not been very frequent.

2) In Hiranyagarbha's fragment of the *Candraprabha* it may occur as letter of Alliteration in verse 69. 115. 144. 145 (?). 3) A few *Lîṅgâita* notes rearding the founder of this *Saiva* sect, Basava, may prove acceptable. The *Mala* (*i. e.* great) *Basava Purâṇa* by Siṅgi rāja says: "After 9 Nandas, after 10 Gupta kings, after 21 thrones of the Mōrēyas, and after 27 Kādamba kings, the town of Paṭṭakal (*i. e.* royal insignia stone, about which place see *Ind. Ant.* iii., 257) had had 27 crownings of the assemblage of the Câlōkya rulers. In it (the town) one of the Câlōkya princes of the lineage of those and other kings, a rich merchant (*vâṇija*), an excellent follower of the *Saivâgama* has become rājyastha. He bears the name of Trailokyacūḍâmaṇi; his wife is Mahâlekhē; the prince born to them is Anumisha". When Anumisha, one day, is lost in a distant jungle, he is met by Anâdi Vṛishabha, who gives him his own lîṅga. Vṛishabha in re-entering Kailâsa is stopped by the doorkeepers Siṅgakeṣa and Draviḍa (4, 11 seq.), whom for their rudeness *Siva* sends down to the earth. They go to Kalyâṇapura, "to the mighty, the chief of the sun-race of the Câlōkya (cf. *Basava P.* 5, 57, where too Bijjaḷa is stated to belong to the Câlōkya *anvaya*) of the succession of the line of the kings' thrones; and the firstborn of them assumes the name of Bijjaḷa Karṇa deva (about Karṇa cf. *J. R. A. S.*, N. S., i., 2, p. 261). When he has obtained the royal power (*paṭṭa*), Vṛishabha descends to the earth", and becomes the well-known Basava, the later premier at Bijjaḷa's court (Siṅgi rāja 5, 1 seq.), whom two times he, Basava, calls "Keraḷa's king" (*Basava P.* 53, 33. 54). The same story in an abridged form occurs *Canna Basava P.* 57, 70 seq.: the wife here is Maharlekhē, the doorkeepers are Simhi kesari and Daviḍa (*i. e.* Draviḍa, Tamiḷa), the king is Kanyeṣa (?) Bijjaḷa. Basava's father was Maṇḍigē Mâdirâja, an *Arâdhya* (*Saiva*) Brahman of Bâgavâḍi in the Karṇâṭaka deṣa (*Bas. P.* ii., 45. 46). At the instigation of Basava and his friends Jagadeva, in company with Mōllayya and Bōmmayya, murders Bijjaḷa (*Bas. P.* 60, 60; 61, 6. 7; 61, 21 seq.; *Can. B. P.* 62, 26). Contemporaneous with, or prior to, Basava are, besides the *Coḷa* kings mentioned above p.xxviii.:

1) Allama deva or Allama prabhu, who as an incarnation of Gaṇanâtha went to the Bēḷa-vala deṣa (a portion of the Canarese country), entered the town Banavasē (*i. e.* wood-spring, bana-basē or basi, sanscritized vana-vâsi), the seat of the Kādamba kings, (the ruins of which are still extant near the river Varadâ, nearly due east of Gokarṇa on the Western Coast; cf. *Ind. Ant.* i., p. 157), where king Nirahan̄kâra (according to the *Can. Bas. P.*) or Mamakâra (according to the *Prabhu lîṅga lîḷē*) ruled with his wife Sujnâni or Mohini devi, whose beautiful daughter Mâyē he troubled very much, saw the above-mentioned Anumisha in his grave, and took his lîṅga, and went to Kalyâṇapura to see Basava (*Can. Bas. P.* 6, 7 seq.; 57, 87;

means the Keśava or Keśi rāja in question, when he states (1, 10) that by the grace of Keśi of Kōṇḍagūḷi, Siri Paṇḍita, Sivalenka Mañcaṇa Paṇḍita, and Guru Mallikārjuna Paṇḍita he will utter his work. In the course of his Purāṇa Keśi rāja appears as one of the chief devotees of Siva at Kalyāṇapura in Bijjala's and Basava's time, and is called Siva's clerk (senabova, 9, 42) and a Saiva dīkshācārya (58, 4); further his disciples (śishya) are of a high standard (47, 35); he partakes, with many others, of a hideous Siva prasāda (59, 5); and at last Keśi rāja, the great one

62, 6 seq.; Prabhu līṅga līlā, i., seq.; Praudha rāya kāvya i., 47; cf. Bas. P. 8). 2) Udbhaṭa (Udbhaṭṭa, Udbhuṭa) deva of Bhallakīnagara, the guru of Bhoja rāja (Bas. P. 57, 6 seq.; Can. Bas. P. 57, 51; 55, 46; 1, 29; together with Bāṇa, Keśirāja, Mayūra, etc. in Brahmottara Kāṇḍa 1, 9; Gaṇa sahasra nāma 8, 16). 3) A Halāyudha (Bas. P. 25; Can. Bas. 57, 38; 1, 28 a Halāyudha occurs together with Udbhaṭa and other poets; Saraṇa līlāmṛita p. 3; Gaṇa s. n. 8, 36). 4) Sindu Ballāḷa (Bas. P. 24, 73; Can. B. P. 57, 30; Gaṇa. s. n. 8, 1). 5) Deśiṅga Ballāḷa (Can. B. P. 57, 10). 6) Vīra Ballāḷa (Gaṇa s. n. 8, 47). 7) Kūṇa Pāṇḍya (Bas. P. 50; Can. B. P. 55, 33 seq.). 8) Kumāra pālaka Gurjara (Bas. P. 54, 75; 44, 73; Gaṇa s. n. 8, 33). 9) Anantapāla nṛipāla (Bas. P. 55, 24). 10) A Gaṇapati king at Ōruṅgal at Basava's death (Can. B. P. 62, 27), contemporaneous with a Guṇḍa Brahmayya (who is mentioned also Gaṇa s. n. 8, 32). 11) The (poet) Bāṇa (Bas. P. 54, 69).—The mentioning of the Hōysala king Vīra Ballāḷa of whom a śāsana is known that is dated 1193 A. D., and whose prime minister Rāya deva had one written 1199 A. D. (Ind. Ant. ii., 298 seq.), is alone a sufficient proof that Basava belongs to the 12th or 13th century. Further Kumārapāla proves the same; towards the end of the 12th century he was converted by the celebrated Hemaçandra, the Jaina Polyhistor, to the Jaina faith (Ind. Ant. ii. 15. 18. 19. 195. 241); Hemaçandra died 1172 (Bombay J. ix., p. 224), Kumāra pāla 1166 A. D. Gaṇapati was a title of the Kākatēya kings of Ōruṅgal; the earliest inscription of the Kākatēyas that has been met in Veṅgi deśa, now the Northern Circars, bears date A. D. 1175, the latest 1336 (J. R. A. S., N. S., i., 2, p. 252; cf. our p. xxi.).—After so much it becomes clear that the following statement in the Can. Bas. P. (of 1585 A. D.) is a forgery, viz. that Basava (and Bijjala rāja) died "Tuesday, on the 11th day of the bright fortnight of the 12th month of the 707th year, called Raktākshi, of the Śālivāhana Saka" (62, 18), i. e. A. D. 785. The Sal. S. year 707 besides is not Raktākshi, but Krodhana, Raktākshi being the 706th (Brown's Tables, p. 44). The Saiva and Līṅgāita Saraṇa līlāmṛita (probably of the beginning of the 19th century) gives (p. 177. 178) the Rākshasa year of Kali 3911 as Basava's death; but this (according to Mr. Brown) is the Vikṛiti year, and corresponds to A. D. 810. —Prof. Lassen (Ind. Alt. 4, 622) says that Basava died 1168 A. D.; the same appears from Brown's Tables p. 5, who states ad A. D. 1160: "The Līṅgavanta creed is founded by Basava"; ad 1166: "Bijjala rāja of Banavasi gave certain lands to the Jaṅgamas, disciples of Basava"; and ad 1168: "Deaths of Bijjala and Basava". These dates do not agree with the statement, that Bijjala began to reign at Kalyāṇa in A. D. 1189; see above p. xxviii.—Cf. also the Gadagu grant with a figure of an ox or Basava, of A. D. 1213, Ind. Ant. ii., p. 297; and *ibid.* one of a similar character of perhaps A. D. 1057 (?); and two others dtto. dtto. p. 298: one of A. D. 1199; the other of a year between A. D. 1176-1182; and that of Vīra Ballāḷa of A. D. 1193. Vṛishabhalakshya or Vṛishabhadhvaja, however, is an epithet of Siva older than Kalyāṇa Basava's time.—Late Līṅgāita writers make a thorough Jaina of Bijjala rāja; but elsewhere he appears to have entertained rather fickle views, e. g. the Basava Purāṇa relates his having put up a Govinda pratimā at Prātāpa Nārāyaṇapura (53, 31. 32).

(mahânta) goes with Basava to Saṅgameśvarapura (61, 9; Kappaḍi saṅgama, Kūḍal saṅgama, where Basava dies)¹⁾. If the author of the Sabdamani-darpaṇa is meant, he lived still A. D. 1168 (or, according to others, still after A. D. 1189).

Keśava or Keśi rāja, an Arya and an âcārya of the Yādava host (kaṭaka), was the son of the daughter of the poet Sumanobāṇa, and his father was the excellent Yogi Mallikārjuna deva²⁾. This name reminds one of the just-mentioned Saiva Guru Mallikārjuna Paṇḍita, of Mallikārjuna Arādhyā (i. e. Saiva Brāhmaṇa) of Amaragunḍa at Basava's time³⁾, and of the great Mallikārjuna Yogi who at the same time appears on Srīśaila, where he is met by Māda arasa (rāja) or Mādi rāja⁴⁾. I cannot tell whether the Liṅgāitas count more than one great Mallikārjuna or whether the three names are to denote one and the same person; but it is evident that the grammarian's father bearing one of their liṅgas' names was one of the inducements for them to claim the renowned Keśava as belonging to their sect⁵⁾. In Keśava, however, no trace of Basava's sect is found.

1) The author of the *Canna Basava Purāṇa* (of 1585 A. D.), when praising a number of Saiva poets, mentions among them also Keśi rāja (1, 17); the same does the author of the *Rājasekhara vilāsa* (of 1657 A. D.) in 1, 17. The author of the *Purāṇa* further introduces at Basava's time the vīra śaiva âcārya Keśi rāja daṇḍeśa (57, 49; cf. v. 34 where Keśi tandē, the father Keśi, occurs).—The author of the treatise *Kavijihvābandhana*, a Saiva, calls himself an abhinava (modern) Kesi rāja (1, 11. 12) or abhinava Keśava (3, 2. 3. 29), calls the author of the *Sabdamaniḍarpaṇa* "Keśava" (1, 11), and quotes two verses of that grammar, his 3, 31 being *Sbdm.* v. 34 on p. 45, and his 3, 30 occurring *Sbdm.* p. 42, v. 30. In the said treatise "Keśava" occurs six times (1, 6; 2, 38. 39; 3, 2. 3. 29), and "Keśirāja" three times (1, 11. 12; 4, 40); so there remains not the slightest doubt about the identity; besides in the concluding sentences of the chapters the author is regularly named abhinava Keśi rāja.—In the *Saiva and Liṅgāita Saraṇa līlāmṛita* the Keśi rāja ayya (master) is mentioned among the poets of Siva (*Bēṅgaḷūr* ed. 1871, p. 3); and in the *Canarese Brahmottara kāṇḍa* between the *Sanskṛita* poets Bāṇa and Mayūra (1, 9).—In the *Saiva and Liṅgāita Gaṇa sahasra nāma* (of about 1300 A. D.) Keśi rāja appears among the devotees at Basava's time (8, 3). 2) *Sbdm.* p. 3. 408. 3) *Can. Bas. P.* 57, 17; *Gaṇa s. n.* 8, 14 (*Amaragunḍa's* Mallikārjuna tandē i. e. father); *Saraṇa līl.* p. 251 seq. 4) This yogi is treated of Basava *P.* chs. 19. 20. Before he entered on his ascetic life he was Malla arasa (rāja) dharanīvallabha (19, v. 20). *Ind. Ant.* ii., 362 (cf. ii., 81) is a Malla deva i., that according to the system of dates there, lived somewhere between 746-878 A. D. and at whose time a Mallikārjuna svāmi lived; Malla deva ii. falls 878 A. D. Compare also *Can. B. P.* 57, 43. 5) For this reason they have smuggled into the *Sabdamaniḍarpaṇa* the Toṭa svāmi (p. 125; in the *Mūḍabidar MS.* and *Maṅgaḷūr* No. III. he does not occur), one of their own gurus, who belongs to the beginning of the 16th century; and in p. 57 the instance "Whom shall I praise but Gōrava?" appears as "Whom shall I praise but the deva?" in the *Mūḍabidar MS.*, though Gōrava (a peculiar name of Siva) and the deva (according to Nāgavarma's *Chandas*) in the end mean the same. The tendency of the Liṅgāitas of trying to impress their own seal on the celebrated works of other sects (Jainas) appears also to some extent from Nāgavarma's prosody; see above

To the proofs, given in p. xxi of the *Sbdm.*, that Keśava was a Jaina three others can now be added. The one occurs p. 132 in the instance "kramadē" to the rule about the ē of the instrumental, which word, according to two MSS. quite independent of each other,¹⁾ is taken from a sentence about Jaina dīkshā; the other is that, according to the same MSS. and one in the hands of Hiranyagarbha²⁾, in p. 255 two Kanda verses occur as instances to rule 217, that are quoted from the Jaina novel *Līlāvatī*; and the third is that one of these forms a part of a praise offered to Jineśvara.³⁾ It is certain, Keśava would never have cited any passages of direct Jaina tendency, if he had been a *Līngāita*, or a member of the *Arādhyā Brāhmaṇas* who were the first *līnga* worshippers in Southern India, and could have avoided doing so (as he certainly could have done in all the instances concerned); for all who have had occasion to read Canarese *Līngāita* or *Saiva* works, will know of the bitter hatred and tales of cruel persecution of all that is Jaina exhibited in such works.⁴⁾ Besides, if Keśava had belonged to the *Līngāitas* or *Saivas*, he would at all events somehow have plainly professed his specific views, which is not the case. The very beginning of the grammar with simply a devotional verse to *Vāgdevī* seems to be characteristic for all Jaina compositions in Canarese.

4. On Nāgavarma in particular.

Nāgavarma is mentioned as a pattern-poet in the Canarese *Rasaratnākara* of the Jaina kavi *Sālva*⁵⁾, and frequently quoted by

p. xxi. Their endeavours have been favored by the just-mentioned instance with Keśava, and as has been seen above, by some peculiarities with Nāgavarma. The Jainas made their peace with the Brahmins, and used also their pantheon; and the fact that with our two authors *Siva* is the deva, proves that at their time *Sivaism* was on the ascendancy in the South, at least with the ruling powers, so that a compromise, playful and cunning on the part of the atheists, (for "deva" is a sort of slang) became expedient. See J. R. A. S., N. S., iii., 1, p. 146, where it is stated that A. D. 473 in Orissa (*Oḍra*) the Keśari family, worshippers of *Siva*, had raised themselves on the ruins of the Buddhist dynasty. Curtailing full quotations in the *Sbdm.*, see p. iv., may, at least partly, have happened from sectarian motives. *Sbdm.* p. xxi. appears as an attack on the Brahmins: "O *Siva*, these people" etc.; it is advisable to give the original "O *Trailokya Cūḍāmaṇi*" instead of "O *Siva*". P. 110 occur the instances: "I am *Siva*", "I am *Gauri*", "I am *Nandi*", showing that certain *Saiva* tales became popular in the South at Keśava's time.

1) *Mūḍabidar* and *Maṅgaḷār* No. iii. 2) *Vkp.* p. 121. 3) *Līlāvatī* 1, 11; 3, 86. The *Maṅgaḷār* edition has only all the verbal forms occurring in the verses. 4) Could the *Līngāita Kalyāṇa Basava* (*Vṛishabha*) have been got up to some extent in direct opposition to the Jaina *Arhant Vṛishabha*? 5) 1, 8. 12. 16 (*Nāga*); 2, 61.

him.¹⁾ As will be seen further on, Sâlva may have lived either at the time of Kâkateya Rudra Pratâpa Gaṇapati deva of Ōruṅgal, or not long after it. This king ruled from A. D. 1292 (or 1295) to 1335.²⁾ Sâlva says he has used all the lākshana granthas, but he will take up that of Nâga (*i. e.* Nâgavarma) who has been an ornament to the court (*sabhâ rañjaka*), and reproduce its contents in an abridged form.

The author of the *Samskr̥ita-Karṇâṭa Nânârtharatnâkara*³⁾, Devottama of the dvija vamśa, also a Jaina, states (1, 3) that among others⁴⁾ he has made use of the *Abhidhânârtha* of Nâgavarma (*i. e.* Nâgavarma's *Nighaṇṭu*) and of the *Sabdamañjari*. If this last-mentioned vocabulary be the *Sabdamañjari* by the above-mentioned Toṭa svâmi, Devottama would have lived about the middle of the 16th century⁵⁾.

Further the *Kavijihvâbandhana*⁶⁾ mentions Nâgavarma (1, 6), as does also the *Nighaṇṭu* of Abhinava Maṅga râja (verses 1. 4) or Kavi Maṅga (v. 540)⁷⁾. The author of this vocabulary is called, in the final words of each chapter, "Abhinava Bâlasarasvati Maṅga râja," and speaks of his work as that "of Maṅga râja, that is named Bâlaśârādē". This reminds one of the Tēlugu Bâlasarasvatīya, the oldest commentary on the Nannaya Bhaṭṭīya of about A. D. 1130⁸⁾, by Bâlasarasvati. At all events this Maṅga râja does belong to the later writers, as the metre, *Shaṭpadi*, which he uses, sufficiently proves.

Nâgavarma, in his *Kâvyâvaloka*, alludes to old great poets (*purâṇa kavīśvara*, 10, 1). His quotations, like those of Keśava, often refer to

1) Probably N.'s *Kâvyâvaloka*, as all the quotations are rules belonging to *kāvya*; but that peculiar portion of the MS. is not in our possession. However two instances in our fragment (3, 39; 4, 89) are given by Sâlva (1, 125; 2, 20). Two others (1, 48; 2, 24) occur in the *Sabdamaṇidarpaṇa* (p. 264 ನಿಮಿರ್ದವು; p. 91 ಮದರಜ); besides the first-mentioned quotations (1, 125; 2, 20) are found as such both in the *Kvyl.* (3, 39; 4, 89) and *Sbdm.* (p. 136 ಎನ್ನೋದದ; p. 188 ಉದಯಾ). 2) Dr. Burnell's *Vamśa Brâhmaṇa*, p. vi., vii. Mr. Brown says he reigned 88 years, C. T. p. 66; cf. p. 30 and A. D. 1290. 1318. 1335.

3) Composed in 168 Sanscrit *vṛttas*. 4) Our MS. says *nija Gopâli, Dhanañjaya, abhinava Jûda, Bhâguri, Jayantya, Amara, and Bala*; the copy from which it has been taken, belonged to a Jaina of Mysore; amongst other praises by the Jaina owner occurs *e. g.* *śrīmad-Bhaṭṭâkalanka-munayē namaḥ*. This muni may be the *śrī bhaṭṭa Akalanka*, the author of the *Bhâshâmañjari* on the Sanscrit-Canarese grammar *Sabdânuśâsana*; see *Sabdamaṇidarpaṇa*, p. xiii. Regarding the inner evidences about Devottama's *mata* cf. verses 19, 44, 47, 48, 62, 64, 134, 150, 157, 160. 5) See p. xxxiii., note 5. The *Sabdamañjari*, however, may be something different, perhaps even the *Bhâshâmañjari* of *Akalanka* or that of *Samantabhadra* (see further on).

6) See above p. xxxiii., note 1. 7) Cf. p. xxv., note 1. 8) See p. xxx., top of the note. Many assert that the commentator was a pupil of the ancient grammarian himself; Mr. Brown's *Essay on Tēlugu* (1839), i., p. 10, and Preface to his Dictionary.

personages of the Bhârata and Râmâyana¹⁾. Paragraph 4, 100 is curious; its translation is: "On earth the voices (dhvâna) of Nâgavarma, Guṇavarma and Sambavarma became highly renowned, so that the foremost of scholars (vibudhâgraṇi), who are called praised worthies, eulogized them". The conclusion of paragraph 7 is: "For an understanding of great glory that received eminent adoration in those assemblies, they would say of Nâgavarma that he was a second (abhinava) Sarvavarma";²⁾ and that of par. 9 is: "The assemblage of scholars with eulogy flatters the Paṇḍita Nâgavarma, saying that he spreads understanding which moves about in the selection of nectar, and that he is perfect in the quite mature śâstras, sweet in the happiness he possesses, and everywhere the beloved friend of the good". Further the final statement in par. 7 is: "This is the chapter on verbs in the śabdasmṛiti of the Kâvyâvaloka that has been composed by Nâga and the other Varma (nâgâdivarma)". This remark probably refers to the three Varma of 4, 100, who seem to have formed a trio, and to have worked together.

In Nâgavarma's Nighaṇṭu, the vastukosha, as the last verse (36) of the sâmanya kâṇḍa, occurs the very same verse that has just been quoted as the conclusion of par. 9 of his Kvyl.; the verse preceding it in the Nighaṇṭu is as follows: "Thus he who possesses sound qualities, good conduct, and a mind that is virtuous and fixed on one object, he the beloved son (*i. e.* pupil?) of Dâmodara (dâmodara priya suta)³⁾ and an ornament of the ear of poets (kavi karṇapûra), has told the sâmanya words, so that common people are enabled to understand them".⁴⁾

If the Guṇavarma who has written a Canarese Harivamśa⁵⁾ and is named by Keśava as one of his predecessors⁶⁾, be one of the three Varma

1) For instance Râvana (5, 88); Lankeâvara (3, 16. 26); Daśânana (5, 84); Daityarâja (5, 101; 7, 2); Nîlagrîva (5, 84); Śrî Candra bhûvallabha (6, 21); 5, 114 seems to refer to Kṛishṇa the shepherd and to put high attributes to him (pannagatalpa, kamsahara, etc.); Raghuvamśa (5, 119); Rudra (2, 26); Rudrâvatâra (5, 62), Mâdeva, Mâdevî (5, 58).

2) Or Sarvavarma. A Sarvavarma is sometimes quoted by mistake as the author of the Kalâpa (or Kâtantra) grammar; M. Müller's Sanscrit Grammar, p. 4. 3) A Dâmodara who at all events lived before 1643 A. D., wrote the metrical composition Vâṇibhûshaṇa, the source of which is the Prâkṛita Pîṅgala, and which endeavours to introduce the metres of this work into Samskrîta Prosody. See above p. xiii.; Weber. p. 208. Dâmodara is also a Jaina Tîrthankara, Ind. Ant. ii., 140; and a name of Kṛishṇa. According to the genealogy in N.'s prosody, N.'s own father was Vēṇṇamayya, p. xviii. 4) In these words he specially characterises himself as one of the propagators of vernacular literature in the South.

5) Sbdm. p. 144. The Tēlugu Harivamśa was composed by Tikkanna Somayâji who died, it is said, A. D. 1198; See above p. xxix., and Mr. Brown's Preface to his Dictionary.

6) Sbdm. p. 4.

and the fellow-poet of Nâgavarma, he and also Nâgavarma would have lived before Keśava; and it would also become certain, that they had preceded the reign of Pratâpa Rudra of Ōruṅgal¹⁾, if the Jagannâtha vijaya, which refers to Guṇavarma, is to be dated from that king's time (see p. xxxix.). However, having thus obtained the first hint regarding Nâgavarma's priority to Keśava, I may adduce an apparently direct testimony regarding it. Namely, that the two scholars should have quoted so many verses in common²⁾, independently of each other, is very improbable. Either Keśava has made use of Nâgavarma or vice versa. Such being the case one little circumstance seems to make it perfectly evident that the first, to some extent, copied Nâgavarma; viz. Keśava (p. 159), to show the use of the Dative in wishing a blessing (svasti) to somebody, quotes as an instance one of the two benedictory verses with which Nâgavarma concludes the ekârtha kâṇḍa of his Dictionary. Even the most cautious critic will grant that this circumstance is one of some weight. So we may safely assume that Keśava, in undertaking his work, wanted to write a more "comprehensive grammar" (vistâra vyâkaraṇa)³⁾ than in this case the mere skeleton in the first part of Nâgavarma's Kâvyâvaloka. The quotation in Keśava p. 18, beginning "varasandhyakshara", is very probably taken from the Kâvyâvalokana wherein (1, 14) it appears to form a statement of the author, and is immediately preceded by the Upendravajra verse that occurs Sbdm. p. 17.

As a curiosity it may be stated here, that our copy of the Kâvyâvaloka (4, 104) has the following verse: "Vâdirâja, who was the destroyer of the mass of Advaitavâdis that were like a troop of rutting elephants, and who was the lion on the mountain formed by the pre-eminent and pointed Syâdvâda, became renowned, so that the learned eulogized

1) p. xxxv.

2) p. xxv.

3) See Sbdm. p. xvi.; the reading there is

corroborated by the Mûḍabidar MS. The grammatical quotation alluded to in that page is rule 16 of par. 6 of the Kâvyâvaloka; but does not belong to Keśava's original quotations, as it does not appear in the Mûḍabidar MS., though it is in all the others at hand.—By the way I may remark that the Mûḍabidar MS. does not contain the rules on the so-called passive voice, p. 299 seq., the verbal roots, p. 302 seq., and the Vocabulary, etc., p. 402-408. The second list of the somewhat obsolete words in the Maṅgalûr edition seems to be a forgery on account of No. 35 "baḷamardu", gunpowder, as according to Mr. Brown's Tables A. D. 1437 the Musalmans used no fire-arms, and only after the year 1510 cannon and musketry are mentioned in Indian history; unless it can be proved that a good number of years before 1437 gunpowder was known in India.

him." Could the Advaitavâdis be Saṅkarâcârya's followers?¹⁾ Saṅkarâcârya belongs to the end of the 7th century A. D.

For his Dictionary Nâgavarma has used "Vararuči, Halâyudha, Sâšvata²⁾, Amarakosha, and others" (1, 2). If Halâyudha, the author of the vocabulary called Abhidhâna ratnamâlâ, and Halâyudha, that of the commentary on Piṅgala's Chandas sūtras called Mṛitasañjivini, be the same, Nâgavarma's authority would have lived under king Muñja of Campâ, A. D. 961-985³⁾. It is worthy of notice, that Nâgavarma does not name Hemaçandra who died 1172 A. D.⁴⁾ Nâgavarma's fame appears in v. 4: "When it is stated that Nâgavarma, the neck-ornament of poets, has composed it (the Nighaṇṭu) in Kannada and so clearly that even a dull person may understand it; who would not like it?"

Nâgavarma, as appears very conspicuously from his Nighaṇṭu, was an avowed Jain⁵⁾; for, in i., 1 he begins by asking a blessing of Vardhamâna-Jinendra, in the seventh verse he asks Vâṇi (Sarasvatî, the synonyms of whom he adduces) to correct his composition, and in the eighth verse he first of all gives the synonyms of Jinešvara, respectively Tîrthakara. His Kâvyâvalokana commences with a prayer to Višvešvara, followed by one to Sarasvatî devî (i., 1. 2), and contains already in our fragment several honorable allusions to Jainism⁶⁾.

5. On Rudra bhaṭṭa, etc.

It is much to be regretted that for the present it is quite impossible to fix the date of the above-mentioned Jagannâtha vijaya⁷⁾. It may be one of

1) Vâdirâja is *e. g.* a Bodhisatva with the Buddhists. The Vaishṇava dâsas of Uḍupu on the Western coast used to call their Madhvâcârya (A. D. 1121-1197, Dr. Burnell's *Vamsa* Br. p. xxiv.), the Vâdirâja; see *e. g.* the introduction of the Abhimanyu kâṇḍa. The Jaina Abhinava Pampa in his Râmaçandra çarita Purâṇa (1, 24) says: "Srutakîrti (Srutikîrti), acquainted with the threefold knowledge, by means of the weapon of syâdvâda vidyâ, like Devendra, cut off the wings of the paravâdi mountains". 2) This name, however may be an adjective belonging to the next word. Sâšvata, a lexicographer, is the author of the Nânârtha kosha (Ujjvaladatta to Uṇâdi sūtra, see St. Petersburg Dictionary).

3) p. xi.; Dr. Weber's *Indische Studien* viii., p. 193 seq.; *Indische Streifen* i., p. 312 seq.; 358; ii., 227; Professor Aufrecht's Preface to his edition of the Abhidhânaratnamâlâ (1861). Compare the Halâyudha prior to or contemporaneous with Basava, above p. xxxii. 4) p. xix.

5) Cf. also the verse at the end of the sâmanya kâṇḍa, that will be quoted on p. xl. 6) Jinešvara 2, 52; Jaina grîha and prayer to Guṇabhadra deva 3, 5; Jaina dîkshâ 3, 27; Jinendra deva 3, 42; Jina dharma 5, 62; 6, 48.

7) p. xxxvii.

the earliest Canarese Brahmanical¹⁾ compositions. It relates the stories of Kṛishṇa according to the Viṣṇu Purāṇa (1, 21). The author calls himself Rudra (1, 21.22), and once Rudra bhaṭṭa (1, 16). Like those of Nāgavarma and Keśava, his work is written in archaic language, and in the čampû style which was, it appears, general with the early authors. He begins his composition by asking a blessing of Kṛishṇa (1, 1), then of Caturmukha (2), Umâpati (3), Mârtâṇḍa (4), Gaṇapati (5), and Vâṇî (6). Thereupon, as is customary with all modern poets, he praises Vâlmîki, Vyâsa, Bâṇa²⁾, Harsha³⁾, Mâgha and Kâlidâsa (7-9)⁴⁾.

In 1, 17 he says, he will tell his story, the “šâradâbhra čandrâṭapa Rudra Kṛishṇa kathâ”, in such a manner that the learned will eulogize him. In “the story of Kṛishṇa, who belongs to Rudra whose lustre is like the moon of an autumnal cloud” the Rudra is either the poet himself, or perhaps a patron of his, or both may be meant. In one of the two last-mentioned cases Rudra Pratâpa Gaṇapati of Ōruṅgal (about 1300 A. D.)⁵⁾ might be thought of, and an allusion to his name be found also in the above prayer, wherein Umâpati (Rudra), Mârtâṇḍa with the epithet pratâpodaya, and Gaṇapati occur successively. However that may be, it is a fact that a scholar, named Rudra bhaṭṭa, who lived under the said king, became the author of the Sṛiṅgâratilaka Pratâparudriya in Samskrîta⁶⁾; and strange to say the Jaina kavi Sâlva⁷⁾, in his Canarese Rasaratnâkara, alludes to a Rasa-kalikâ of Rudra bhaṭṭa, and designates this person as one of the Aryas whose footsteps he will follow⁸⁾. Here only one Rudra bhaṭṭa seems to be before us, who may have reproduced his Samskrîta composition in the Karṇâṭa language (just as Nāgavarma wrote in both languages, see above p. xxv.) and who perhaps may be also the author of the Jagannâtha vijaya.

1, v. 10 of Rudra is interesting, as, after the above-mentioned Samskrîta

1) The Tēlugu Nannaya bhaṭṭa, probably a Brahman, wrote the Adiparva of the Mahâbhârata about 1130 A. D.; see above p. xxix., seq. In Tēlugu and Tamiḷ the Viṣṇu Purāṇa seems to have been little regarded in earlier times. 2) Cf. Weber's Indische Streifen i., p. 312.

3) Cf. Ind. Ant. iii., 30.

4) Weber's Ind. Studien 8, 196. 415, etc.; “On the Râmâyana”

p. 81-87. 5) P. xxxv.

6) St. Petersburg Dictionary s. v. Rudrabhaṭṭa (Rudrakavîndra).

7) P. xxxiv.

8) 1, in the prose after v. 34; 1, 8. It is questionable whether he cites his work, or only mentions it as an authority; if the verse in question be a quotation, Rudra bhaṭṭa would be proved to be also a Canarese poet.—If it were not too unsafe a guide, as close imitations of ancient poets have been attempted by rather late poets, e. g. the author of the Râjasekhara vilâsa, the archaic language, style, etc. in the Jagannâtha vijaya would be decidedly in favour of supposing its author to belong to Rudra Pratâpa's time. He uses also the Mahâsragdhara; see above p. xii.

poets, follow the names of nine of his Karnāṭa predecessors, that bear an archaic stamp; it runs thus: "In order that the world may praise this work, may it contain the imaginative power of Saṅkha varma, the elegance of Sāntivarma, the eminence of composition of Guṇavarma, the brilliancy of Manasija, the clever diction of Karṇama, the definition of Pampa, the knowledge (?) of Candrabhaṭṭa, the novelty of Pōnnamayya, and the intelligence of Gajāṅkuṣa!" The first three names appear to refer to the above-mentioned trio: the Saṅkhavarma of our MS. is probably the Sambavarma of the Kāvyaṅvaloka¹); Sāntivarma may be a surname to express the endearing character of Nāgavarma, who states about himself in the Kāvyaṅvaloka at the conclusion of par. 7: "In this manner he who causes to rise the excellencies of poetry (kavitāguṇodaya) and possesses a peaceful mind (śāntamana), has uttered this, so that the doubt regarding grammar, that is like a sea of darkness, disappears, and the assemblage of the learned quickly assents"²); and lastly Guṇavarma is the third of the company of friends. Rudra's work may have had somehow connexion with the black Jagannātha pagoda in Orissa, the erection of which is said to have taken place between A. D. 1240-1299³). Our olḍ copy dates from a Prabhava samvatsara, probably A. D. 1807, and was written at Kiraṅgūr by a Narasimbhaṭṭa for a Srīnivāsayya, the younger brother of Venkaṭapatayya.

It seems fit to state here that Sālva in his Rasaratnākara (1, 8) mentions, as another of his authorities, Vidyānātha, probably the author of the Pratāparudrīya, a work on the drama and rhetoric, in honour of Pratāpa Rudra Gaṇapati Kākatēya⁴).

Regarding the Sabdānuśāsaṇa, the Samskr̥ta-Karnāṭa grammar

1) mba (०२०) and mkha (०२०) are easily mistaken one for the other in MSS.

2) This occurs just before the above-quoted passage (p. xxxvi.) in which Nāgavarma is called an abhinava Sarvavarma. The epithet "kavitāguṇodaya", in the Nighaṇṭu, occurs three times in connexion with him, at the end of the ekārtha-, nānārtha-, and sāmānya kāṇḍa. At the conclusion of the latter it is said: "This is the sāmānya kāṇḍa of the Abhidhāna vastukosha that has been composed by Srī Nāgavarma who causes to rise the excellencies of lovely (eāṅcura) poetry in clear and profound language, born of the good grace of the foot-lotus of Jina, and who is (therefore) praised by people in various ways." Another of his epithets is "cintātita prānta", he who has arrived at the state of being free from care, at the end of the ekārtha k. In his prosody he is named "guṇāgrāṇi," above p. xix.; and "guṇodayoddāma," p. xx.

3) Brown's Tables, p. 6-8. 4) Mr. Brown's C. Tables, s. 1318 A. D., states that in the days of this king the Bhāskara Rāmāyaṇa, the 7th book or uttara kāṇḍa, was written by Tikkanna; cf. his Essay on Tēlugu Literature, ii., p. 24, 25. He revokes this statement already in his Tables, p. 58. 66, saying that the poet died 1198 A. D. See p. xxix.

in short prose sūtras like Nāgavarma's (p. xxv.)¹⁾, mentioned in the Mangalore edition of the Sabdamāṇidarpaṇa (p. xiii., seq.)²⁾, it may be added here, that another MS. with its commentary, the Bhāshāmañjari, by the Jaina Srībhaṭṭākalaṅka, obtained by us through the favor of the Lingāita svāmi at Mādevapura maṭha in Kōḍagu (Coorg), says in its concluding śloka³⁾, that it was written by Kṛishṇa rāja (1504-1529 A. D.), *i. e.* probably in his honour. If this statement be true, the Bhāshāmañjari would precede the king's reign by about a hundred years, and the Sabdānuśāsana, its commentary, by about as many, so that its composition may probably be referred to Pratāpa Rudra's time; but it may be older.

6. Probable age.

To sum up, it seems probable that first Nāgavarma, then Keśava (Keṣi), and thereafter Rudra, flourished somewhere between the years 1000-1335 A. D. Sālva probably lived a little after Rudra bhaṭṭa, or may belong to his later days. Keśava's time, if he be identical with the Keṣi of the Canarese Basava Purāṇa, would be about A. D. 1130-1180⁴⁾.

7. An alphabetical list of early authors.

The following is an alphabetical list of the early Canarese authors mentioned in Nāgavarma, Keśava, Rudra, Sālva, Hiraṇyagarbha, etc. Where an asterisk is added to a name, it denotes that the person concerned may not have written in Canarese.

1) Nannayya bhaṭṭa's treatise on Tēlugu Grammar (of about A. D. 1130) is written in Sanscrit verse. Brown's Grammar, p. 266. 304. 2) The Mūḍabidar MS. of the Sabdamāṇidarpaṇa is also accompanied with a commentary, but not that of Nishṭhūrasaṅjayya, a circumstance that shows the late age of this person; cf. Sbdm., p. xiv. 3) Its introductory śloka (after the Lingāita formula "śrīguru Basavalingāya namaḥ") is: "namaḥ śrī Vardhamānāya viśvavidyāvabhāśine | sarvabhāshāmayī bhāshā pravṛittā yan mukhāmbujāt." The concluding one is: "Karnāṭakavyākaraṇam nabhasi vyayavatsare (*i. e.* A. D. 1526) | Kṛishṇa-bhūpena likhitam tatadāvegata kalau." There exists in Mūḍabidar a composition, as it seems on the Jaina religion, by Akalaṅka svāmi; Professor Wilson speaks of Akalaṅka, a Jaina teacher from Savaṇaballugolē, the Jaina village near Cinraipatam, as belonging to the 8th century. See also above p. xxxv. About the Jainas on the Western coast in Tuḷu, where Mūḍabidar is, see the article by Dr. Burnell in Ind. Ant. ii., 353. Through Dr. B.'s kindness in furnishing me with a catalogue I am enabled to mention some of the Jaina works extant at Mūḍabidar, and have also obtained a copy of the MS. of the Abhinava Pampa Rāma Candrarīta Purāṇa to which he alludes, *ibid.* p. 274, the MS. having been written about 440 years ago (ś. ś. 1350).

4) Keśarāja was still alive when Basava died in 1168. If, however, the Bijjala deva who died in the same year with Basava, did not begin to reign at Kalyāṇa before the year 1189 A. D., as stated in the Journ. R. A. S., N. S., i., 2, p. 252, Keśava is to be put somewhat later. See above p. xxxii.

1. Amṛitānandi*, a writer on good composition (Rsr. 1, 8; 1, after 42)¹⁾.
2. Argala (Aggala) deva, a Jaina, who finished his Candraprabha Purāṇa A. D. 1189 (Vkp. p. 121)²⁾.
3. Asaga (Sbdm. p. 4).
4. Udayāditya, a writer on good composition (Rsr. 2, after 61).
5. Karṇama (Jagv. 1, 10)³⁾.
6. Kavirâjakuñjara, a Jaina, from whose Lîlâvatî prabandha at least two verses are quoted in the Sbdm. (1, 11; 3, 86). Perhaps A. D. 873. His real name is said to have been Nemiçandra (Vkp. p. 121)⁴⁾.
7. Kâma*, or Kavikâma, appears together with Nâgavarma as a writer on good composition (Nâgavarma Kavikâmâdi mârğa, Rsr. 1, after 8).
8. Keśava, or Keši râja, the author of the Sabdamanidarpana, a Coḷapâlaka çaritra, Subhadrâharana, Prabodhaçandra, and Kirâta (Sbdm. p. 408).
9. Gajânkuša (Jagv. 1, 10).
10. Gajaga (Sbdm. p. 4)⁵⁾.
11. Gaṇeśvara*, who, in company with others, wrote a Sâhityasañ-jîvana on good composition (Rsr. 2, after 61).
12. Guṇanandi (Sbdm. p. 4. 39)⁶⁾.
13. Guṇabhadradeva* (Kvyl. 3, 5)⁷⁾.
14. Guṇavarma (Sbdm. p. 4; Kvyl. 4, 100; Jagv. 1, 10), a contemporary of Nâgavarma, who wrote a Canarese Harivamśa (Sbdm. p. 144).
15. Candrabhaṭṭa (Sbdm. p. 4; Jagv. 1, 10).
16. Nâgaçandra Sukavîndra, whom Abhinava Pampa, the author of the Râmaçandra çarita, is ambitious of imitating (ch. 16, towards

1) An Amṛitānanda yogîśvara is the author of an Akârâdi Nighaṇṭu (Mûḍabidar), that is asserted to be the Dhanvantari Nighaṇṭu (materia medica). 2) There are three MSS. at Mûḍab. called Candraprabha kâvya.

Argala or Aggala is the name of one of the fourteen Jaina Tîrthakaras enumerated by Nijaguna yogi in his Vivekaçintâmaṇi sub çârvâka śâstra; they are: Hemaçandra (probably the scholar who died A. D. 1172), Nâgaçandra, Nemiçandra, Meghaçandra, Mâghaçandra, Ārhata, Ādinâtha, Aggala, Pârśvanâtha, Saugata, Srutikîrti, Srîmati, Kâmarahita, and Munisvâmi. The names with spaces appear in the list of authors. 3) A Karṇavarma with a (Samskrîta) Nemanâtha purâṇa etc. at Mûḍab.

4) A (Samskrîta) Lîlâvatî pr. at M. 5) Nos. 9 and 10 may possibly mean the same person. 6) A Guṇanandi appears in the list of Jaina gurus of the Mercara plates that probably date from A. D. 466. Ind. Ant. i., 365.

7) If an author, he may be the Guṇabhadra âçârya, author of the (Samskrîta) Uttara Purâṇa, at M.

the end). This Nâgaçandra is probably the author of the Canarese treatise on Jaina dharma, called Jinamunitanaya; 102 verses in the Kanda. Its v. 4 runs thus: "The virtue of the good who hear this (my composition), is the fortune of Nâgaçandra who relates (it) and is praised by the poets. Do not think lightly of the saving śrî Jina dharma, thou that goest to emancipation (mokshagâmi), O son of Jina muni!" (Jinamunitanaya, these being the words with which each verse concludes).

17. Nâgavarma, or Nâga, the author of the Kâvyâvaloka, Nighaṇṭu, Chandas, and a Karṇâṭaka vyâkaraṇa in Sanscrit¹⁾.
18. Nemiçandra, who has been stated to be identical with Kavirâjakuñjara (Vkp. p. 121)²⁾.
19. Pampa. See Hampa.
20. Pōnna. Pōnnamayya. See Hōnna.
21. Manasija (Sbdm. p. 4; Jagv. 1, 10), perhaps identical with the Cittaja of the Kavijihvâbandhana (1, 6; Sbdm. p. xxv.).
22. Rudra, or Rudrabhaṭṭa, the author of the Jagannâtha vijaya and perhaps of the Rasakalikê.
23. Vidyânâtha* (Rsr. 1, 8), author of the Pratâparudrîya³⁾, between 1292-1335 A. D.
24. Vîraṇandi*, a Jaina (Abhinava Pampa 1, 26. 27)⁴⁾.
25. Saṅkhavarma (Jagv. 1, 10).
26. Sambavarma, a contemporary of Nâgavarma, probably identical with No. 25 (Kvyl. 4, 100).
27. Sântivarma (Jagv. 1, 10), probably a surname of Nâgavarma.
28. Sâlva, the author of the Rasaratnâkara, a treatise on poetry and dramatic composition in three chapters: 1) śṛiṅgâra prapañça; 2) rasa vivaraṇa; 3) nâya nâyikâ vivaraṇa. He has consulted for his work Amṛitânandi, Rudrabhaṭṭa (rasakalikê), Vidyânâtha, Hemaçandra, Nâgavarma, Kavikâma, Udayâditya, Gaṇešvara (sâhitya sañjîvana) and others. Among the Paurâṇika and Aitihâsika personages of his quotations occurs also a Candrahâsa (3, 13. 14), a circumstance that may point to the existence of a Canarese Jaimini Bhârata at his time, (different from

1) See note to Hampa, No. 34; and above p. xli. 2) At Mûḍabidar are a Gomāṭa sâra mûla (Samskrîta) by Nemaçandra, and a Tribhaṅgi paramâgama by Nemaçandra siddhânti. (Nemaçandra may be a slip of the Jaina writer's pen instead of Nemiçandra.) 3) There is a Pratâparudra at M. 4) At M. is a Candraprabha kâvyâ mûla (or mâlâ?) by Vîranandîśvara.

that afterwards to be mentioned). His work, on account of its obscenities, is unfit for publication.

29. *Srî Vijaya* (Sbdm. p. 4).
30. *Samantabhadra** (Sbdm. p. 125; Abhin. P. 1, 10)¹⁾.
31. *Sarvavarma**, a renowned predecessor of Nâgavarma (Kvyl. 7, at the end).
32. *Sujanottamsa* (Sbdm. p. 4. 109. 112. 133. 164). The supposition has been expressed that he may be identical with Nemiçandra (Vkp. p. 121).
33. *Sumanobâṇa*, a poet whose daughter was Keṣava's mother (Sbdm. p. 2).
34. *Hampa*, or *Pampa* (Sbdm. p. 4; Jagv. 1, 10; see No. 16 of our list). One Abhinava Pampa, a Jaina, wrote a *Râmaçandra çarita Purâṇa*, a Mûḍabidar copy of which is dated A. D. 1428 (see above p. xli., note 3). The work contains the following chapters (âṣvâsa): 1. pîṭhikâ prakaraṇa; 2. Daṣaratha janana; 3. Daṣaratha kumârodaya varṇana; 4. Janaka Jina bhavana darṣana; 5. Sîtâ svayamvara; 6. vana praveṣa varṇana; 7. śarad varṇana; 8. çaraṇa yugala darpaṇa; 9. Sîtâ haraṇa; 10. Daṣavadana vamṣa varṇana; 11. Laṅkâ dahana varṇana; 12. śrî Râma prayâṇa varṇana; 13. Balâçyuta puṇya prabhodaya; 14. Raghuvîra vijaya varṇana; 15. Sîtâ parityâga; 16. parinirvâṇa kalyâṇa varṇana²⁾. It is not

1) Three works of a Samantabhadra (Samskrîta): Nyâya niṣçaya vârtikâlaṅkâra; Uktyânu-
 śâsana (?); Bhâṣhâmaṅjari are at M. 2) The author says (1, 40) he will tell the
 wonderful story of Râma which Gautama on the Vipula hill by the side of Vîrajina told
 the Magadhâdhipa who was a gaṇâgrani. He remembers all the great followers of Gautama's
 sudharma (1, 7), the śrutakevali Bhadrabâhu (v. 8), Bhûtabali, Puṣpadanta, Jinasena, Munîndra,
 Samantabhadra (v. 10), Kaviparameshṭhi, Pûjyapâda (v. 11; these last-mentioned
 three svâmis occur Sabdamānidarpaṇa p. 125), Kuṇḍakundâçârya or Kōṇḍa—(v. 12), Akalaṅka
 çandra (v. 13), Vardhamâna bhaṭṭâraka who caused the divyabhâṣhârasapûrṇaśrutapayodhi
 to be obtained (v. 14. 15), Bâlaçandra (v. 16. 17. 18), Meghaçandra (v. 19. 20),
 Subhakîrti (v. 21-23), Srutakîrti (once Srutikîrti, v. 24. 25), and Vîraṇandisiddhântika
 (v. 26. 27; cf. the Jaina siddhânta works, Ind. Ant. ii., 198).—The Kōṇḍakundânvaya
 appears in a Cera grant that belongs to 466 A. D., Ind. Ant. i., 365; a Kundâçârya occurs 522 A.
 D., Ind. Ant. ii., 131. Akalaṅka çandra may be the teacher of 788 A. D. mentioned in Ind.
 Ant. ii., 15. 16; cf. iii., 193; above p. xli. Bâlaçandra occurs in the prose-sentence at the
 end of each chapter as being the guru of the author of the work. Meghaçandra is one
 of the fourteen Tîrthanîkaras mentioned above in p. xlii. Of Srutakîrti, also one of the above-
 mentioned Tîrthanîkaras, it is said: "When Srutakîrti, the traividyaavrati, by gatapratyâgata
 communicated the Râghava Pâṇḍavîya, he making it the surprise of the learned, manifested
 pure fame"; this work seems to be similar to the Râghava Pâṇḍavîya of Kavirâja (who perhaps
 belongs to the 11th century), as both appear to possess the peculiarity of giving two meanings
 when differently read, the last-mentioned presenting in the same words the story of the Râghavas

quite impossible that the original Hampa is identical with the Tamil Kamba or Kampa, the author of a Râmâyana, as the Tamil letter k may represent an h; but in this case Kampa's work ought to be Jaina; see above p. xxx.

35. Hamsarâja, an author from whom a quotation is found in Nâgavarma (Kvyl. 5, 84) and in Keśava (Sbdm. p. 377)¹⁾.
36. Hemaçandra* (Rsr. 1, 8).
37. Hōnna, or Pōnna (Sbdm. p. 4), who is probably the same as Pōnnam ayya (master) of Rudra (Jagv. 1, 10).

Two other Jainas may still be named, viz. Guṇaçandra* and Deva-çandra. Guṇaçandra, the author of a Pârśvâbhyudayamâghaṇandîśvara, may be identical with the Guṇaçandra âçârya of Ind. Ant. ii., 131²⁾, occurring there under Pratâpa Ballâḷa whose second successor is Vîra Ballâḷa (1193-1199 A. D.)³⁾. Devaçandra wrote a Canarese Râjâvali kathē according to Ind. Ant. iii., 154. To this period may further belong two well-known Jaina Canarese treatises: the Sâstrasâra, and the Dharmaparîkshē (by Vṛittavilâsa), copies of both of which are met with at Mûḍabidar⁴⁾; and two Canarese Commentaries: the one on the Amarakosha, called Nâçirâji; and the other on Halâyudha's Abhidhânaratnamâlâ. This recension of the Abhidhânaratnamâlâ does not contain the stanzas referred to and quoted in Prof. Aufrecht's edition p. 98 seq.

Of the above-mentioned 40 names of early authors one only can with certainty be referred by me to a Brahman, viz. Rudra; his age, however, is still questionable. No. 1. 4. 5. 7. 11. 23 may perhaps be also Brahmanical.

and Pâṇḍavas (St. Petersburg Lexicon; Weber's Indische Streifen i., 352. 369. 371; Ind. Ant. i., 250). At Mûḍabidar are: Raghuvamśa by Kîrtikaviśvara; Amoghavṛitti by Viśâlakîrti svâmi; Jina yajña phalodaya by Kalyâṇakîrti. An Amalakîrti occurs Ind. Ant. ii., 131. Regarding Vîraṇandi see note to No. 24.—At Mûḍabidar are as works of Hampa kavi (whether Abhinava H.?): Laghu purâṇa, Pârśvanâtha purâṇa, and Paramâgama. [Since writing the above we received the first 5 chapters of Abhinava Pampa's work in print from L. Rice, Esq. who is editing the whole. Mr. Rice remarks in his Prefatory Notice "the Mûla Pampa, as we learn from the Râma kathâvatâra, was a different person from Abhinava Pampa. It also informs us that the latter derived the materials for his poem from previously existing works, named Râmaçaritra, Kumudendu Râmâyana, Puṇyâśrava kathâsâra and others; whose authors were Câmūṇḍa râya, Nâgaçandra (see above No. 16), Mâghanandi, Sidhânti Kumudendu, Nayasena and others". Mr. Rice is going to publish also, as he states, Nâgavarma's Bhâshâbhûṣaṇa (a Canarese grammar in Sanscrit) and Sabdânusâsana.]

1) In Keśava there is a fragment, whereas the whole verse in the Mahâsragdharâ metre occurs in Nâgavarma. 2) Or with the Guṇaçandra Bhaṭâra of the Kōṇḍakundânvaya of the Cera grant of 466 A. D.; see above p. xlv. 3) See above p. xxxii.

4) They are archaic in style and language; the following śloka, used against Brahmanical antagonists, occurs in both: matsyaḥ kûrmo varâhaś ça nârasimhaś ça vâmanaḥ | râmo râmaś ça krishṇaś ça bauddhaḥ kalki dasâkṛtiḥ. Cf. Ind. Evangelical Review, i., 1, p. 67 seq.

That Rudra, though a follower of Vishṇu, mentions some of the renowned Jaina authorities of his time, is not to be wondered at, as he quotes them merely with regard to their style, a step most probably taken from his having no other choice, and which had no connexion with his religious views.

8. Some Saiva Paṇḍitas

As scholars at the time of the founder of their sect, Basava, the Liṅgāitas adduce the following (Saivas):

1. Malhaṇa or Maluhaṇa, a śiva kavi or śaiva kavīndra, whose companion was Maluhaṇī¹⁾. He is the author of a Sivastotra of forty verses in Sanscrit. (Regarding his age it is uncertain whether tradition places him before or contemporary with Basava.)

2. Paṇḍitârâdhya, also called Paṇḍiteśa and Paṇḍita ayya (master), or simply Paṇḍita, a śiva kavi and Siva's dear paṇḍita. He was born at Sudkâkuṇḍa, and appears at the court of Anantapâla nripâla²⁾. He is counted as one of the Liṅgāita Pañcâcâryas. His legend exists in Tēlugu.

3. Srîpati paṇḍita or Siripati paṇḍita, called also simply Srîpaṇḍita, the siva kâvya³⁾.

4. Sivalenka Mañčanna (anna = elder brother) or Sivalenka Mañčayya (ayya = master), called also Lenka Mañčideva, Mañčana paṇḍita, Mañčanârya, Mañcârya and Mañčayya, Siva's collector of customs (suṅkiga)⁴⁾.

5. Mallikârjuna paṇḍita or Mallikârjuna ârâdhya of Amaraguṇḍa⁵⁾.

9. A few general remarks.

The Jainas of the beginning of the 5th century, in their works, treated the Brahmans with marked disrespect, saying *e. g.* that a Cakravarti, a Baladeva or a Vasudeva could not be born in a Brahman or other mean family, but received birth in a noble family, a Kshatriya family, as in the family of Ikshvâku, or the Harivamśa⁶⁾.

1) Bas. P. ch. 42; 50, 74; Can. B. P. 1, 29; 55, 44; Rajaśekh. 1, 17; Praudharç. ch. 9.

2) Gaṇasahasranâma 8, 14; Bas. P. 9, 43; Can. B. P. 1, 24. 29; 57, 18; 59, 21 seq.

3) Gaṇas. 8, 1; Bas. P. 1, 10 (see above p. xxxii.); 9, 43; 55, 24. 25. 4) Gaṇas. 8, 60;

Bas. P. 1, 10; 9, 39; 53, 55; 57, 44. 5) Bas. P. 1, 10; Can. B. P. 57, 17 (where he

appears just after Vemana ârâdhya; is this person the Tēlugu Vemana who has written a śataka?). About Amaraguṇḍa cf. Sudhâkuṇḍa of No. 2.—As old śiva poets are enumerated by the Liṅgāitas *e. g.* the following: Kâlidâsa, Bâṇa, Mayûra, Bhavabhûti, Halâyudha, Udbhata, and a Saṅkara; see Can. Bas. P. 1, 29; Râjaś. 1, 17; etc., and above p. xxxii.

6) See M. Müller's Sanscrit Literature, p. 261.

Further proofs of their predilection for the Kshatriyas are Guṇavarma's *Harivamśa*, Pampa's *Rāmāyaṇa*, and the quotations from the works of all the old Jaina authors, as they appear in Nāgavarma and Keśava (as shown above), in which frequent allusions to Kshatriyas of the Mahābhārata, Rāmāyaṇa and Southern dynasties occur. At Mûḍabidar are, besides the already mentioned works, a *Rāmaçandra çaritë* and a *Hampaka Bhārata* (by *Caturakavitāguṇārṇava*), both in Canarese; and Hiraṇyagarbha (p. 46) knows of a Jaina *Rāmāyaṇa purāṇa*, *Harivamśa p.*, *Bhārata p.*, *Rāmāyaṇa* and *Paraśu rāmāyaṇa*, all in the same language. The *Lîlâvatî prabandha* treats of the Jaina king *Cintāmaṇi*, whose son is *Kandarpa deva* and whose minister is *Makaranda*; and *Argala's Candraprabha purāṇa* contains a novel about king *Ajitasena*¹⁾. No Canarese *Itihāsa* or *Purāṇa* by Brahmans seems to have existed before *Rudra Pratāpa Gaṇapati* (at whose time Brahmanical and Liṅgāita Canarese literature most probably came into existence); the Brahmanical Canarese *Bhārata*, *Rāmāyaṇa*, etc., known nowadays, belong to a comparatively recent period.

Another peculiar feature of the first period of Canarese literature, as it appears in the Jaina works down to *Sālva*, is the obnoxious taste for obscene matters, a taste that in all the branches of Canarese literature of all sects did not grow less in the following centuries, and is even nowadays certainly not on the decrease, which deplorable circumstance appears also in the republishing of both so-called religious and legendary books that contain impurities, and in adding commentaries that nourish the bad inclinations also of the hearts of the uneducated classes.

Some further circumstances in connexion with ancient Canarese literature still require particular consideration. The first is the to my knowledge total absence of all such true Canarese metres as are composed of certain Mora-feet without paying any regard to the forms and names of the feet, excepting only that none is allowed to begin with an Iambus (*i. e.* *Ragaḷës* and modern *Shatpadis*); another is that each verse-line, in its second letter, bears an Alliteration, this being the same for all the four lines; and a third that all the works are in *Campu*, *i. e.* are compositions in prose and verse (*Vṛittas*, *Kandas*, *Akkaras*, *Tripadi*). Besides, unacknowledged grammatical licences are nowhere met with; *Tadbhavas*, from Sanscrit, more or less occur in all the early compositions, the other vocables being Sanscrit and Canarese.

1) With *Sālva* an *Ajitasena nripa* occurs in a quotation (2, 15).

II. The later Period, from about 1300 to 1872 A. D.

1. The Liṅgâita and Saiva period, about 1300-1500 (1490).¹⁾

The first part of this later period is characterised by the growth of Liṅgâitism, which between the years 1160-1168 A. D. or somewhat later had been established at Kalyânapura by the efforts of king Bijjaḷa's minister Basava, a Brahman by birth²⁾. According to tradition soon after the founder's death the sect spread to Uḷavi, not far from the S. E. frontier of Govē (Goa); to Sönnalâpura or Sönnaligē (said to be the present Solâpura), Srîgiri, and the Malē rājya or Malē deša (hill-country) wherein Khâṇḍēya, Hönnûr and in its vicinity Bâlē halli are mentioned; and to Sivagaṅgē.³⁾

This progress is said to have taken place within 60 years from Basava's death, *i. e.* between the years 1168-1228 A. D., under the rule of king Aḷiya Bijjaḷa of Kalyâṇa, the successor of Bijjaḷa. To Aḷiya Bijjaḷa, at the commencement of his reign, was said, according to the legend: "The royal insignia will be with thee for 60 years; afterwards the Râkshasa Pîtâmbara will be born of the race of the Turkas, and will rule successively for 770 years. They will cause this (Kalyâṇa) country to be called Turka âṇya (Turk kingdom), destroy Kalyâṇa, and build Kaluburigē. Thus Turukâṇya will come into existence"⁴⁾. Then the legend having related the growth of Liṅgâitism in a prophetic tone, says: "For sixty years after Basava's death Aḷiya Bijjaḷa will reign, and afterwards with an unequal force fight against the Turkas, and die, when the Turkas with great effort will destroy the glorious Kalyâṇa, rebuild Kaluburigē, kill cattle in Tripurântaka's temple, break Garuḍa's pillar, and build a mosque (masudi)"⁵⁾.

1) Regarding the year 1490 see further on the No. 15 of the list of authors. 2) His Liṅgâitism, which henceforth is to be understood as being meant in this article, is different from the worship of the liṅgadhâris which preceded it, and which is also still extant. This prior liṅga worship is specifically Brahmanical, and the Brahmans who wear the sacrificial thread and the liṅga, are called Ārâdhya Brâhmaṇas in the South. Basava abolished Brahmanical ceremonies, made the liṅga a common property to all, and relaxed caste-laws among his followers. 3) *Can. Bas. Pur.* (of A. D. 1585) 62, 31. 32. 35. 37. 38 seq. 4) Ditto. 62, 30; cf. 63, 41. 5) Ditto. 62, 44. The 770 years, according to the Purâṇa's system making Basava to die A. D. 785 (cf. above p. xxxii.), would close A. D. 1615, *i. e.* 51 years after the battle of Talakotē (1564), where Râma rāja of Vidyânagara (Āṇēgundi), a prince of the house of Narasimha, was killed. After Râma's fall his family, for a time, took up its abode at Srîraṅgapaṭṇa, and Candragiri near Tirupati; 1610 Srîraṅgapaṭṇa became the seat of government of Râya ōḍēya (master) of Maisûr. About Vēṅkaṭapati, one of the last of Râma's family (about 1591-1630 A. D.), see *Ind. Ant.* ii., 371. 1640 Srîraṅga, the son of Canna and the last rāja of the Narasimha dynasty, made a grant to the English of the site of the city of Madras (Cannapaṭṇa), and six years afterwards had to fly before the Sultân of

“When this Kalyâṇa has been destroyed, the Turka Rākshasas will ransack and strip its people. Then the ayyas Gummaṇa and Pemmaṇa, the vratis, having no place where to remain, will go and build a town in a good spot near Sivagaṅgē”, calling it Gummaḷâpura, and found the Karnāṭa land or kingdom, which is also called Sēṭṭi nāḍu (land of the great merchants) or Pabuvāḍa (settlement of the prabhus), “where clever persons will be who are acquainted with all the purāṇas and āgamas of true and pure wisdom, and who know the Canarese and all the other śāstras”¹⁾.

This Karnāṭa kingdom²⁾ is probably identical with the Mahā Karnāṭaka, mentioned in the Canarese novel, called Kumāra (Kōmāra) Rāma čarita, the story of which begins at the time when Rāma deva of Devagiri (Daulatābād) and the Ballāla rāyas (of Halēbīḍu or Dvārāsamudra) were flourishing³⁾, and therefore previous to the year 1306 A. D., when Rāma was overcome by the Mohammadans. In 1310 Halēbīḍu was for the first time taken by them. It was destroyed in 1326.

According to the just-mentioned Kumāra Rāma čarita the devout Liṅgāita Siṅgi nāyaka or Mummaḍi Siṅga comes from Malēpanti (Malēpanta, Malēpantha) in the Mahā Karnāṭaka to Rāma deva of Devagiri⁴⁾, aids him in his fight against the Sultān (Suritāḷa)⁵⁾ of Dilli, sees him in captivity, returns to Malēpanthi, protects Rāma at Rāyadurga, becomes governor, when after Rāma's death feuds arise, causes his son Kampila, whom he had obtained by the favour of Kappili Someša⁶⁾, to be crowned, and dies⁷⁾. Kampila married Hari Anṇa, the daughter of Gujjāla Kāṭi nāyaka⁸⁾, who through the grace of Jaṭṭiṅga (Jaṭṭaṅgi, Jēṭṭiṅgi, Jetṭiṅgi Rāma, Rāmeša liṅga) gives birth to Kumāra Rāma⁹⁾.

Golakōṇḍē who had invaded the Karnāṭaka, i. e. the district on the Eastern coast which still bears that name for the Canarese dynasty of Vidyānagara having ruled over it since about 1490.—Pitāmbara is a name of Kṛṣṇa, and one of his epithets, e. g. in the Vaishṇava dāsa padas; the Rākshasa Pitāmbara probably denotes a line of Vaishṇava rulers that, to Liṅgāitas, appeared as fiends and Turks, perhaps some of the Ballālas whose rule, about A. D. 1193, extended to the frontiers of Devagiri; see further on. Sixty-five years after Aḷiya Bijjala, A. D. 1293, the Mohammadans took Kaluburigē, where 1347 they established the Bāhminī dynasty. The year 1293 is obtained, if Basava died so early as 1168; but see p. xxxii.

1) Can. Bas. P. 62, 45-50. At Gummaḷâpura afterwards in the 16th century there appear Siddhalinga ācārya (Rāghvāṅkač. 19, 88; Can. Bas. P. 63, 47) and Jaṅguḷi Vīrappa (Can. Bas. P. 63, 54).

2) Bas. Pur. 2, 28 it is said that to the S. W. of Srīgiri is Nandimaṇḍala; and v. 45 that to the W. of Srīgiri is the excellent Karnāṭa deśa (where at Ingaḷēsvara Bāgavādi the known Basava is born).

3) 1, 1-28; 3, 97.

4) 1, 1-28.

5) Suritāḷa,

as the Liṅgāita works regularly call the Sultān, is explained to mean “he who takes arrack” (surē, and tāḷ, to take), Saraṇalīlāmṛita, p. 174.

6) Compare Kampana Soma in Gaṇa-

sahasranāma 2, 38.

7) 2, 1-67.

8) 1, 49-52.

There is a Kāṭi Nāyaka of Suggalūr in Can. Bas. P. 62, 75; see Ind. Ant. ii., p. 307.

9) 3, 1-22.

Kampila occupies and fortifies the Hōsa malē durgā¹⁾; and young Rāma marches out, and takes the forts of Toragal, Hānagal, Uččaṅgi durgā, Nidugal durgā, Harihara, and coming to Penagōṇḍē also Candragutti and Bēlagāvu²⁾. Afterwards, when twelve years old, he marches against Jagatāpi of Gutti³⁾; issues as victor from a fight about a Bōlla (or Bolāni horse) with Ēppattu rāya, the son of Rudra Pratāpa Gaṇapati of Ōruṅgal (A. D. 1295—1335); and on his return defeats several Tēlugu Rēḍḍiś (Madana R., Malla R., Mača R., Kali R., Maduva R., and Nāyaka R.), and also the Mārigōṇḍa or Māra⁴⁾. After his return to Hōsamalē, on a hunt, he finds Kummaṭa durgā, the Jaina inmates of which go away and build Kōppaḷa (to the S. W. of Ānēgundi), and fortifies it⁵⁾; it is near the Tuṅgabhadra⁶⁾. While his father is still alive, Rāma is killed in a fight against the Turks, who had come from Dilli to destroy Kummaṭa⁷⁾; and Kampila sends the head of his son to Kāśi's Īśvara.

Meanwhile, before the time of Basava of Kalyāṇa, the Ballāḷa or Hōysaḷa dynasty had been established, whose capital was Haḷēbīḍu (*i. e.* old settlement). The Can. Bas. Purāṇa relates that the first king, Hōysaḷa, was crowned in Sāl. S. 800, the Vilambi year, *i. e.* A. D. 878.⁸⁾ Of his fourth successor Viṣṇuvardhana it is stated that he made many religious gifts, invaded the whole earth as far as Bēlvōla (generally called Bēlavaḷa)⁹⁾, and washed his horse in the Kṛiṣṇavenā (near Sātārā); he was contemporary with Paramardi or Pērmādi deva, *i. e.* the Cālukya king Vikramāditya II. of Kalyāṇa, who lived between A. D. 1076-1127, and died A. D. 1134.¹⁰⁾ Viṣṇuvardhana's successor was one Narasimha with his wife Ečala devī, who was followed by Vīra Ballāḷa, who wrested the country of Kuntaḷa from the Yādava dynasty of Devagiri, and fixed upon Lōkkiguṇḍi (Lakkunḍi) as his capital. One of his grants (at Gadagu) that bears among others a figure of Basava and is connected with liṅgas, was made A. D. 1193; he ruled still 1199.¹¹⁾ After him reigned Someśvara from A. D. 1233-1283, when his son

1) Beginning with this statement a very brief summary of the story is given in Can. B. P. 63, 77, where it is placed just before Harihara of Ānēgundi, crowned A. D. 1336. 2) 23-92.

For Uččaṅgi cf. Ind. Ant. ii., 302.

3) Ch. 4.

4) Ch. 5.

5) Ch. 7.

6) Ch. 8.

7) Chs. 10. 11.

8) 62, 51. The Vilambi year is right. As we have seen p. xxxii., the Purāṇa places Basava's death A. D. 785. After Hōysaḷa follows Vinayāditya; then Ereyāṅga, Ballāḷa, (Udayāditya), and Viṣṇuvardhana. 9) This name was given

to the fertile district of the Canarese country in or about the centre of which are Gadagu, Dambaḷa and Lakkunḍi, belonging to the Dhāravāḍa Collectorate. See Ind. Ant. ii., 297; ii., 24; and above p. xxxi. 10) Brown's Tables p. 61. 11) For this see Mr. J. F.

Fleet in Ind. Ant. ii, 296 seq.; cf. i., 156; ii., 131; iii., 264; and above p. xxxii.

Vîra Narasimha rāya succeeded him, who may be the same whom Ferishta (the great Persian historian of the latter part of the 16th century) calls Bilal Dev (Ballâḷa king), and who lived still A. D. 1295.¹⁾ As already remarked, Haḷēbīḍu was taken by the Moham madans A. D. 1310.

In connexion with the Ballâḷa rājas the Can. Bas. Purāṇa relates, that the Ballâḷa Viṣṇu Vardhana erected a Viṣṇu temple at Belûr or Velâpura²⁾. Then, it proceeds to say: "When the ruler of the land, (the) Ballâḷa, asks for the accounts of Hariṣvara, who is known as the chief of the family of the village-clerks (karaṇika) in the town called Haḷēbīḍu, he having dropped (biṭṭu) the writing cloth (kaḍata), rubs his hands. When the king inquires: 'Let me know the meaning of this (thy strange movement)!', he says: 'When in the temple of Virûpāksha (at Pampākshetra, *i. e.* Kalyāṇa on the Tuṅgabhadra)³⁾ a burning lamp having come into contact with the curtain cloth, it took fire, and I extinguished it. Hear!' Then the king says: 'The curtain cloth of what Virûpāksha temple? Where? What a wonder thou (art to me)!' and without delay" has further inquiries made, and sends Hariṣvara to the said temple at Pampākshetra to be there, where Hari aṇṇa (*i. e.* elder brother) recites verses in Ragalē metres concerning Siva's various hosts and the marriage of Girijâ (Girijâvivâha), and dies⁴⁾. Then the legend goes on: "There is the sister's son of the great Hariṣvara, who is called the śarabha bheruṇḍa of the poets of both languages⁵⁾, is decorated with various badges of honour, and whose name is Râghava. He goes to the town of Orugal (or Ōruṅgal, *i. e.* one stone, ekaṣila), defeats the opponents there, receives from the Vireṣa (idol) an excellent ornamental breast-plate, on his return goes to Velâpura, leaves his body in the fine grave, and without delay becomes

1) Brown p. 29. 61. 2) 62, 52. This Viṣṇu Vardhana must be the above-mentioned one; cf. Ind. Ant. i., p. 40 seq. Ind. Ant. ii., 131 it is said: "š. š. 1039 (*i. e.* A. D. 1117) Bēṭṭa (*i. e.* hill) Vardhana under the taunts of his favourite concubine, and the arguments of Rāmānuja ācārya (cf. Brown p. 57; 61) . . . became a convert to the Vaishṇava religion, changed his name to Viṣṇu Vardhana, . . . and set up pañca Nârâyāṇas, viz. Cēnniga Nârâyāṇa (Kṛishṇa) at Belûr, Kīrti Nârâyāṇa at Talakāḍu, Vijaya N. at Vijayapura, Vîra N. at Gadagu," etc. This Bēṭṭa Viṣṇu Vardhana, according to Brown p. 61, died A. D. 1134; cf. also Murdoch, p. 66. Bēṭṭa rāya Viṣṇu Vardhana, with Mr Brown, is once a Cālukya, ruling (at Kalyāṇa) from 1111-1139 A. D. (C. T. p. 58), and another time a Hōysaḷa, dying 1134 A. D. (p. 4; 61). See above p. xxix., seq. According to another legend in Ind. Ant. ii., 174 seq. the fort and temple at Raee Velûr were built by a person called Bimardi (Paramardi?), between A. D. 1268-1277, and the idol belonged to Sambaśiva, or was an Īśvara līṅga. About the Canniga at Belûr cf. Int. Ant. ii., 309. 3) Sometimes written Pōmpākshetra. 4) 62, 53-55. 5) Probably Samskrīta and Karṇāṭa; perhaps Tēlugu and Karṇāṭa, as the poets of that time were accustomed to write in these two languages.

emancipated (bayal, lit. empty). There (at Velâpura) is the best of the Bammanas (Brâhmanas) and a vîra šaiva âcârya. His name is Padma arasa (*i. e.* râja)". He disputes with a Tibuvana (tribhuvana) tâta, defeats him, and makes him his own disciple, whereupon Biṭṭa Ballâḷa sends for Padma arasa, at his own expense has a large tank (këṛë) built by him, and gives the open space (bayal) that lies below the tank to the eighty-eight Bammanas of that place; and Padma arasa is called Këṛë Padma arasa, and becomes emancipated (bayal) in the open space¹⁾. Then, without any connecting remark, the legend proceeds: "The man of clean walk, Somešvara of Pâlkurikë, in the proper order performs the sixty-four šîlas, and with pleasure comes to Kaḷḷeya, where he becomes truly emancipated in the Siva grave"²⁾. A little further on appears Harabhakta of Anekañjanûr, a šaiva mendicant (âṇḍi), who composed a bhâshya on the Veda³⁾. At the fine town of Paṭṭešvara one Râma ayya proves the truth of Liṅgâitism by throwing the Basava Paurâṇa into the fire without its being burnt⁴⁾; and Siva kavîša at Bâyibidiri performs wonders before the Sultân (Suritâḷa)⁵⁾. Shortly afterwards the very brief summary of the story of king Kampala and his son Râma or Râma nâtha occurs⁶⁾; and then follows the coronation of Harihara of Ānëgundi (Ānëgöndi) S. S. 1258, *i. e.* A. D. 1336, "who, in the neighbourhood of the Virûpâksha temple of Pampë, builds the town called Vidyânagara"⁷⁾.

Thus according to this portion of a still longer legend there lived under the Ballâḷas the Laiṅga poets: Harîšvara, Râghava, Padmarasa, Somešvara, Harabhakta, and Sivakavîša,

To obtain some more particulars regarding the age of these poets the Râghavâṅka čaritra is serviceable. It states: Harîšvara was at Hampë or Pampâpura, in the Kuntala deša, on the banks of the Tuṅgabhadra, when Râghava was born to Harîšvara's sister Rudrâṇi and Mahâdeva bhaṭṭa, and Harîšvara became his guru⁸⁾. When the poetical talents of Râghava begin to develop, he, after worshipping in the temple of the Virûpâksha liṅga, goes to Deva râja, king of Pampâpura, at whose court, at his express wish, he recites the story of Hariščandra to the great satisfaction of all present⁹⁾; but for this offence against Siva his guru Harîšvara knocks out his teeth with one of his wooden shoes, which he receives back only after due repentance¹⁰⁾. Henceforth Râghava excels in relating so-

1) 62, 56-58.

2) v. 59.

3) v. 63.

4) v. 68.

5) v. 72.

6) Vide above p. xlix., seq.

7) 63, 2. 3.

8) 1, 1—2, 35.

9) Ch. 3.

10) Ch. 4.

manâtha satkâvyas, etc.¹⁾, and once travels to Hôysaḷa nagara to see king Narasimha Ballâḷa's minister Kêṛē Padma arasa, who built the tank, defeated the Vaishṇava Tribhuvana tâta, and made him a vîra śaiva²⁾. Having returned to Hampē and Hari arasa (*i. e.* Hari īśvara)³⁾, he hears that at the court of Rudra Pratâpa of Ōruṅgal (or also Orugal) there are bad poets (kukavi) called eka-, dvi-, tri-sandhâgrâhis, whereupon he proceeds there, and is well received by the king⁴⁾. He composes there the story of Vîreśvara in the Shaṭpadi metre, reads it at the court, gains the victory over his opponents⁵⁾, returns to Hampē, and at the command of his guru Hari deva⁶⁾ goes to Belûr where Padmarasa causes a grave to be prepared for him⁷⁾.

After so much it is evident that, according to tradition, the first Ballâḷa Viṣṇuvardhana who died 1134 A. D., about 34 years before Basava, can have had no connexion with Hariīśvara, or in other words that the king Biṭṭa Ballâḷa cannot be identical with the Bēṭṭa Viṣṇuvardhana Ballâḷa, as Hariīśvara's contemporaries, Râghava and Padmarasa⁸⁾, live with him at the time of Narasimha Ballâḷa of Haḷēbîḍu, Rudra Pratâpa of Ōruṅgal, and Devarâja of Pampâpura (or Ānēgundi, the later Vidyânagara). Rudra Pratâpa reigned between A. D. 1292-1335; Vîra Narasimha (or Ballâḷa deva) from A. D. 1283; and (Praudha) Devarâja from A. D. 1286-1328⁹⁾. Hariīśvara, therefore, cannot have lived any length of time before Vîra Narasimha or Biṭṭa Ballâḷa, *i. e.* before 1283, this year falling 115 years after Basava's death. Râghava's father comforts his wife, when still childless, by relating among other old stories how by parama Vṛishabhendra's favor Mâda arasa and Mâdalâmbikē had obtained the son Mala Basava (of Bijjaḷa's time), thus referring Basava to the past¹⁰⁾.

1) Chs. 13-15.

2) 16, 2. 5. 20.

3) Ch. 16 (continuation).

4) Ch. 17.

5) Ch. 18.

6) This name is given to Hariīśvara also Canarese Brahmottara Kâṇḍa,

1, 9.

7) Ch. 19.

8) He is one of the Śiva kavis enumerated Can. Bas. P. 1, 29;

Saraṇalîlâmṛita p. 3.

9) Brown p. 30. No other person but he can be meant. It

appears that Harihara was the successor of this Devarâja, removing the seat of government from Kalyâṇa or Ānēgundi a little further on to Vidyânagari. Dr. Burnell says, Vamśabrâhmaṇa p. viii: "Vulgar tradition attributes the foundation of Vidyânagara to him (Mayaṇa, the father of Sâyaṇa) or rather to Sâyaṇa himself (who was born A. D. 1295, and died 1386), and to the use of a hidden treasure; but the place seems to have existed before their time".—

The surname "Biṭṭa" before Ballâḷa is probably connected with the above-stated tradition that in the Ballâḷa's presence Hariīśvara "having dropped (biṭṭu) the writing cloth" etc. Biṭṭa Ballâḷa then denotes "the Ballâḷa in whose presence (the writing material) was dropped"; such is a common way of expression in Canarese. Whether the Purâṇa writer himself identified the Bēṭṭa B. and Biṭṭa B. is a question that does not concern us here; however he would have done so, if Râmânuja (1127 A. D.) be meant by Tibuvana tâta.

10) Râghv. çar. 1, 50.

Harîṣvara, as stated above, wrote his poems in Ragalēs, metres that are mentioned by Nāgavarma, but were not in use in very early times. His disciple Rāghava, according to tradition, ushered in the period of the modern Shaṭpadi metres, in which nearly all the works of the later period, Liṅgāita as well as Brāhmaṇa, are written (generally a whole work, however so bulky, in only one class), and which are closely related to the Ragalēs. At the time when Rāghava was at Ōruṅgal, during the reign of king Rudra Pratāpa, he composed, as indicated above, a tale of Vîreṣvara in the (modern) Shaṭpadi metre at which he remarked: "Before (me) nobody has ever praised with these Shaṭpadis; by me they have also been invented (nirmita); therefore, oh! the name of virgin-poetry will be an ornament to this composition." "Such was his resolution; and he gave it that name".¹⁾

In recounting the poets of the later period who occur in the Can. Bas. Purāṇa, in the inverse order, it is expedient to introduce and begin with Bhîma or Bhîma arasa, the son of the famous Sivakavi²⁾ and the author of the Canarese Basava Purāṇa which he finished A. D. 1369,³⁾ and in the prologue to which he says he will perform his work also by the grace of sukavi Hari (Harîṣvara) and his good son Rāghava, who are ubhaya kavi śarabha bheruṇḍas⁴⁾; after him we meet first Sivakavi deva (of Bâyibidiri or of Bâlaçandra nagara)⁵⁾ who must be the above-mentioned father of Bhîma; then Harabhakta; then the kavi Somanâtha or Someṣvara of Pâlkurikē to whom probably the Basava Paurāṇa at Paṭṭeṣvara belongs, as he is the author of a Basava Purāṇa (in Tēlugu), of which Bhîma made free use when composing his Canarese work⁶⁾; and thereupon the other two Liṅgāitas, Rāghava and his uncle Harîṣvara. When Bhîma was writing, Haḷēbîḍu, the capital of the Ballāḷa rāyas, had already been destroyed (A. D. 1326).

For the present it is still impossible to define the extent to which the so-called New Canarese appears already in the writings of the first representatives of the later period; but in the writers of the second half all its forms are met with.

The following is a list of Liṅgāita and Saiva (Ārādhyā Brāhmaṇa) authors and their works belonging to the first half of this period, to some degree tentatively arranged in a chronological order:

1) Rāghavāṅka çaritra 18, 3. 2) Bas. P. 1, 17; Can. B. P. 1, 29; Rājasekhav. 1, 18.
3) Ch. 61, 92. 4) Ch. 1, 11; cf. Rājasekhav. 1, 79. 88. 5) Bas. P. 1, 17; Can. B. P. 1, 27.
6) Bas. P. 1, 14-16; cf. Can. B. P. 1, 29; Rāghv. 1, 13.

1. *Harîṣvara*, a *Lingâita*, who in *Ragaḷe* metres wrote on *Siva's* various hosts (*gaṇa*) and the marriage of *Girijâ*, about 1290 A. D.

2. *Râghava*, the disciple of *Harîṣvara*, about 1300 A. D. His topics were *Hariṣčandra*, *Siva*, *Vîreṣa*, *Basava* and *Laiṅga* devotees. The *Anubhavaśikhâmaṇi*, a work of recent date (1768 A. D.), professes to be a composition of *Râghava* in a retouched form, the original having exhibited only (modern) *Sara* *śatpadi*s. There is a tale of *Nala* in *Dvipadas* by one *Râghava* in *Tēlugu*.

3. *Someṣvara*, an *Ārâdhya Brâhmaṇa* of *Pâlkurikē* (in the *Godâveri* district), about 1300 A. D. His *ṣataka*, or 110 *Canarese* verses in the *Mattebhavikrîḍita*, contains some moral and other reflections on various subjects. He further composed, in *Canarese*, a *Saiva* and *Lingâita gaṇa sahasra nâma* or the thousand names of the *pramatha gaṇa*, *Rudra gaṇa* and *bhakta gaṇa*¹⁾, the metre being *Raghaṭe*, *Kanda* and some *vṛittas*. In the *Tēlugu* language he wrote a *Basava purâṇa* in *Dvipadas*²⁾, on which, as stated above, the *Canarese Basava purâṇa* by *Bhîma kavi* is founded (1369 A. D.). His *liṅga* was at *Puligirinagari*³⁾, and he died at *Kallēya*. In a collection of verses lithographed at *Dhâravâḍa* (see further on No. 78) it is said: "*Somanâtha kavi* composed the *Basava Purâṇa* in *Āndhra*"; and in the *Dîpakali čaritra* (1, 5): "*Pâlkurikē's Someṣa* related the *čarite* of *Siva's śaraṇas* (devotees)".

4. *Harabhakta* of *Anekañjanûr*, a *Lingâita* mendicant, about 1300 A. D., who composed a *Bhâṣya* on the *vedas*.

5. *Siva Kavîṣa*, a *Lingâita*, probably the same who was once at *Bâyibidiri*⁴⁾, about 1330 A. D. He was the father of *Bhîma kavi*, the author of the *Canarese Basava purâṇa*. In the above-mentioned *Dhâravâḍa* lithograph, under No. 3, it is stated that "*Somanâtha kavi* composed the *Basava purâṇa* in *Āndhra*, and *Bhîma* in (*Canarese*) *Śatpadi*"; that "*Saṅkara*

1) 465 *pramatha gaṇas*, 171 *rudra gaṇas*, 28 *yogâcâryas*, 63 *gaṇas* (see the 63 devotees in *Nijagaṇa's Purâtana Trivadi* and in the *Tamiḷ Pēriya Purâṇa*, *Murdoch* p. 81), 16 other *gaṇas*, 13 *terasa gaṇas* (cf. the *terayyar*, *Murdoch* p. xcix. see above p. xxviii.), 10 further *gaṇas*, 234 *amara gaṇas*. 2) *Brown's Preface* to his *Dictionary* (1852); he refers the *Tēlugu Purâṇa* to 1300 A. D.

3) *Sataka* v. 1. *Bas. P.* 51, 76 seq. this town *Puligiri* (*i. e.* tiger-hill) is called *Puligēre* (*i. e.* tiger-line or tank), and its *liṅga* does a wonder for a *śaiva Sova aṇṇa* (*i. e.* elder brother *Soma*) whom *Jainas* had betrayed; cf. 9, 36; *Can. B. P.* 57, 35. The town is the present *Hulikal paṭṇa* (*i. e.* tiger-stone town).—The scheme for one of *Someṣvara's Ragaḷes*, the verse containing two lines, is the following: ○○○○○.○○○○○.○○○○○.○○○ | ○○○○○.○○○○○.○○○○○.○○○○○.○○○ ||

4) The *Bidiri koṭe* (*i. e.* fort) of *Can. B. P.* 63, 66 is probably the *Bidar* in the *Nizâm*.

ârâdhya kavîśvara completely told the story in Sanscrit¹⁾", and that "Siva kavi of Bâlaçandranagara composed it with Vastuka".

6. Bhîma, the son of Sivakavi deva, who finished his Canarese Basava purâṇa 1369 A. D. It contains 61 chapters with 3623 verses in Shatpadi²⁾.

7. Saṅkara, an Ārâdhya Brâhmaṇa, who composed a Basava purâṇa in Sanscrit (see No. 5), may fall here.

8. Mallana ârya (*i. e.* malla aṇṇa ârya, the great elder brother who is an ârya)³⁾ of Gubbi, a town in Maisûr, to the N. W. of Bēṅgalûr, where, according to vulgar tradition, he lived about 500 years ago (*i. e. c.* 1370 A. D.), and in Canarese wrote the Vîraśaivâmrîta about Siva's twenty lîlēs, and the Bhâvaçintâratna⁴⁾. The last-mentioned work he executed with varṇaka rîti, following an itihâsa in Tamîḷ by Pillē Naynâr who was Vâgîśa's teacher⁵⁾. This Pillē Naynâr was the son of a śiva vipra (*i. e.* ârâdhya Brâhmaṇa) of Srîkâlî nagari, caused the king Inakulottuṅga Coḷa to become a Saiva, converted other Jainas and Baudhdhas, *e. g.* at Tirumarakkaḍa and Tiruvâlavâ, invited by the queen Maṅgây akka (*i. e.* elder sister) of Madhurâ, the daughter of the Coḷa, went there, under the name of Jñânasambandhi healed and converted her husband Kûna Pâṇḍya who was hence called Saundara Pâṇḍya, and at the same time, at the king's court, defeated a large number of Jainas, eighteen thousand of whom were impaled on the red-hot śûlas which Kulaççari, the queen's śaiva guardian, minister and later virakta Mânîkâçârya, had prepared⁶⁾. The original name of Vâgîśa or Tiruvâgîśa, Pillē Naynâr's disciple, was Pârśva paṇḍita; he first was a Jaina guru and Jina samaya mukhya at Tiruvâvalûr, suffered from dreadful colic, in despair followed the advice of his elder sister Tiruvalinâçi to invoke Siva, was healed, became a Saiva, was very much persecuted by the Ārhataś, overcame them,

1) There are many Liṅgâitās (Saivas) in the Paurâṇika legends who bear that name. See *e. g.* Gaṇasahn. 8, 13. 45. 49; Bas. P. 9, 39; Can. B. P. 1, 17. 29; 57, 4. 20; Saraṇalîlâmrîta p. 280. In the Râjaśekhara vilâsa (of A. D. 1657) 1, 17 a Saṅkara is mentioned together with (Gubbi's) Mallanârya, Harîśvara, etc.; Gaṅgâdhara Maḍivâleśvara, in a note on p. 20, says that the poet Saṅkarâçârya (whom does he mean?) composed a Basava Purâṇa in Sanscrit. 2) In the Journal of the Bombay Branch of the Royal Asiatic Society, if my memory does not deceive me, of 1865, is a summary of the sectarian legends and tenets of the Basava P. and Canna B. P. by the late Rev. G. Wûrth. 3) Râjaśekhara. 1, 17; sanscritised the name is "Malhana". 4) Gaṅgâdhara ad Râjaśekh. 1, 17. Vulgar tradition may have put Mallana too early. The Bhâvaçintâratna has been reproduced in the Râjaśekhara vilâsa; (1, 78). 5) Râjaśekh. 1, 77. 78. 88. 6) Can. B. P. 55, 33. 34; Bas. P. ch. 50; 25, 4; 11, 15. 16; 9, 48; Praudharâya ç. ch. 18. Mânîkâçârya is the Tamîḷ Mânîkavâçaka, the author of the śaiva work Tiruvâçaka; Murdoch p. lxxxix and p. 89.

destroyed many Jina pratimēs and bastis (vasati), and had as a disciple the renowned Naḥpūti¹⁾. Mallanārya wrote a Rāmastavarāja in Tēlugu, an allegory, representing the body as a city and the soul as its inhabitant, a sort of yogaśāstra²⁾.

9. Perhaps to this period belongs the *Caturāśya Nighaṇṭu* by Kavi Bōmma (Brahmā), 100 verses in Kanda, comprising old Canarese terms and Tadbhavas. As it is less systematic and detailed than No. 14 and 15, it appears to have preceded them. Each verse concludes with "oh Caturāśya!" The author's mata is not indicated in our MSS. Bōmma is a very common proper name in Liṅgāita legends.

10. Siṅgi rāja or Siṅgi rāja ācārya, the author of the *Mala Basava čaritra*³⁾ or *Hara kathā śaradhi*, 48 chapters with 1807 verses in Shatpadi. It contains stories similar to those of the Basava and Canna Basava Purāṇa. The author, on account of his Vārdhika shatpadi, cannot be the Siṅgi rāja who belonged to the gaṇas at Basava's time⁴⁾; but is one of the eleven persons who together are mentioned in verse 13 of the first chapter of the Rāghavāṅka čaritra, viz.: Hari deva (Harīśvara), Kēṛē Padmarasa, Rāghava deva, Jakkaṇācārya, Cāma arasa, Bhīma arasa, Mōggē ācārya, Kalmaṭha ācārya, Siṅgi rāja ācārya, Pālkurikē Soma, and Mahādeva ayya. The first three and Bhīma are already known to us. Jakkaṇācārya, together with Harīśvara and Rāghava, appears in verse 17 of the first chapter of the Rājaśekharavilāsa of A. D. 1657; according to the Praudha rāja čaritra⁵⁾ he lived in company with Cāma arasa and Kalmaṭha ācārya at the court of Praudha narendra or Praudha devendra of Vidyānagara (Āṇēgundi), whose minister he was⁶⁾, and where he overcame the Vaishṇava Mukkunda pēddi (*i. e.* three hill headman)⁷⁾. The Praudha narendra is the (Mummaḍi) Praudha, who ruled

1) Can. B. P. 55, 35; Bas. P. ch. 49; 27, 69; Praudhar. Car. 7; according to Bas. P. 9, 48 Kulaččari or Kulaščari appears to be contemporaneous with Basava; cf. also Gaṇasahasran. 5, 11. About Kulottuṅga Coḷa see p. xxviii., seq.; about Kūna Pāṇḍya or Saundara P. the various dates assigned to him Ind. Ant. ii., 16. 107. 131. 263. Kūna Pāṇḍya seems to belong to the 12th century. Cf. also Brown's Tables sub 1118 A. D. Vāgīśa's tale agrees best with that of the Tamil poet Appa (*i. e.* father) who "though born of Saiva parents, entered a Jaina monastery. Having subsequently been attacked by disease in the stomach, his sister persuaded him that it was a punishment for his apostacy, and he returned to Saivism. The Jaina king is fabled to have vainly attempted to put him to death by throwing him into a limekiln, etc. With Sambandha (*i. e.* our Jñānasambandhi) and Sundara (another śaiva poet) he laboured zealously to propagate Saivism in S. India". Murdoch, p. lxxxiii. 2) Brown's Preface. 3) Mala (*i. e.* great) Basava is the founder of the sect, and is sometimes called so to distinguish him from his nephew čanna or čikka Basava; see *e. g.* Can. B. P. 1, 15; 6, 17; Rāghv. čar. 1, 50. 4) Gaṇasahasran. 8, 1; Can. B. P. 55, 50; 57, 50. 5) 1, 41. 6) Cf. 1, 12. 7) 1, 39 seq. Jakkaṇārya is mentioned as the alleged builder of various temples, Ind. Ant. i., 44; ii., 296. Grand works are not always very old; thus, for instance, the huge Jaina statue at Kārkaḷa dates only from 1432 A. D. (see Ind. Ant. ii., 353) or from about Jakkaṇārya's time.

at Vidyânagara from 1450 (or 1456) to 1477 A. D.¹⁾ In the Canna Basava Purâṇa he appears as belonging to the lineage of the kings Harihara and Bukka, and at his court is also the above-mentioned Mōggē ācārya, here named Mōggē Māyi deva²⁾. "In his race" follows Virûpāksha rāya (A. D. 1488)³⁾, whom Narasaṇa rāya (Narasimha rāya) drives away, and then takes the town (A. D. 1490)⁴⁾.—On account of the persons with whom Siṅgi is associated in the verse of the Rāghava čaritra, it seems very probable that he lived somewhere between 1330-1477 A. D. Is he perhaps the Siṅgi of the Kumāra Rāma čaritra?⁵⁾

11. Cāma arasa, a Liṅgāita, who lived at the court of the just-mentioned Praudha rāya, 1450-1477 A. D., composed the Prabhu liṅga līlē, *i. e.* the life of Prabhuliṅga who bears also the names of Prabhu deva, Allama prabhu, and Gōhešvara (guhâ-išvara) liṅga. It consists of 25 chapters with 1111 verses in Shaṭpadi⁶⁾. Allama prabhu is an incarnation of Siva's gaṇanātha, and born on earth to Nirahaṅkāra and Sujñānī. To examine Allama's mind Siva's wife sends to the earth her own tāmasa guṇa, the Māyē⁷⁾, who is born of Mohinī devī, the wife of king Mama-kāra prabhu of the town Banavaše in the Bēlavala deśa⁸⁾, and when a beautiful virgin is severely tempted by Allama, whom she loves very much⁹⁾. But Allama is not in earnest; according to the short tale in the Canna Basava P.¹⁰⁾, "he laughs at her in contempt, (leaves her), comes (to the grave) of Anumisha (above p. xxxi.), takes the liṅga out of (his) hand, by his instruction gives liberation (mukti) to Gōggayya¹¹⁾ and Mukṭāyi (whom he happens to meet there), and thence goes to Basava at Kalyāṇa, where he ascends the śūnya pīṭha which till then had been taken care of by Basava". At last he goes to Srīśaila, where he dies a little before Basava¹²⁾. In Tēlugu there is a translation of the Prabhu liṅga līlē by Pidupati Somayya¹³⁾; the Tamiḷ translation is by Sivaprakāśa deśika of the 17th century¹⁴⁾.

1) Brown's Tables, p. 31. 57. 2) 63, 6. 38. 3) 63, 39; Brown, p. 57. The intervening kings—Vīra R., Mallikārjuna R., and Rāmaçandra R.—are not mentioned in the Purâṇa. 4) 63, 39. 5) See above p. xlix., seq. 6) Praudha rāya č. 21, 30 seq., where Cāma's authorship of the work is spoken of. 7) Prabhul. 2, 36-41. 8) 3, 1 seq. 9) 5, 1 seq. 10) 57, 87. 88; 62, 8 seq.; see above p. xxxi. 11) Cf. Bas. P. 58, 6. 12) Can. B. P. 62, 17. 13) Brown's Preface. 14) Murdoch, p. 70.—Regarding the term "Allama" I perfectly agree with Mr Brown, when he says in his Dictionary s. v. ಅಲ್ಲಮ್ "the name Allama . . . probably is borrowed from Allah, or from 'Alamm' a mysterious word used in the Koran for the deity. . . . The Musulman name for God was known in India before the Jangama (Liṅgāita) religion arose." The identity of the two names is in fact suggested in the Monešvara Purâṇa, 9th chapter. Compare the story of the guru of Virûpāksha paṇḍita, the author of the Canna B. P.; Bābā Nānak, the founder of the Sikhs, and the Allah Upanishad in Dr. Burnell's Pahlavī Inscriptions (1873), p. 15. Dr. Burnell mentions *ib.* p. 7 that a Christian was Dewan of Vijayanagara (Vidyânagara) about 1445 (under one of Praudha rāya's next predecessors, Gaṇḍa deva, 1434-1454; Brown, p. 57 and 1457 A. D.). The Jesuit C. J. Beshi was the Dewan of Cundā Sāib, the Nabob of the Carnatic, till 1740.

2. The Vaishṇava, Lingâita and Saiva period, from about 1500 (1490)-1874.

12. Kumâra Vyâsa, a Vaishṇava, freely translated the first 10 Parvas of the Mahâbhârata into Canarase, using the Shatpadi metre. He says (1, 6): "The Vîra Nârâyana (an idol at the town of Gadagu)¹⁾ is the poet, the writer is Kumâra Vyâsa". Then he invokes Gadagu's Vîranârâyana (v. 7), and calls himself his slave (v. 9). His 11th verse runs as follows: "Under the burden of the (probably Jaina) poets of the Râmâyana the king of serpents was pressed down; in the mass of Râma-tales there was no interstice to place one's feet. Will he (Kumâra Vyâsa) take into account the inferior poets? Do not think: 'it is enough!' Is he not like (Vyâsa's son) Suka? Does not the poet Kumâra Vyâsa make dance the others, and laugh (at them)?" This author, according to the preface of Kṛishṇa râja's Bhârata, wrote, as it seems, at or about the time of the coronation of Kṛishṇa râja, who was king at Vidyânagara from A. D. 1504-1529²⁾. The translation of the first ten Parvas of the Mahâbhârata into Tamil by Villiputtûra dates from about the 16th century³⁾.

13. Timmaṇa's Bhârata, in Shatpadi, of about A. D. 1504-1506. It is called Kṛishṇa râja Bhârata. Its preface calls Kṛishṇa râja the son of Narasa nripâla (also the son of Narasendra, Narasa narapâlaka, Narasimha, Narasaya)⁴⁾, and relates that Timma nripa was born in the Tulu vamśa, that his son was Iṣvara kshitinâtha⁵⁾, and that the son of Iṣvara was Narasa bhûvara (at Vidyânagara from A. D. 1490-1495) whose wife was Nâgamâmbē⁶⁾. "When Kṛishṇa, the son of Narasa, gloriously rules with joy, he immediately hears the (Canarese) Bhârata kathâ (that seems, therefore, to have become just ready at that very time), looks at his poets, calls Timmaṇa, the son of Bhânu kavîndra, and says: 'First Kumâra Vyâsa has nicely related ten parvas. . . . Now relate thou the remaining parvas of the Bhârata!' Thereupon Timmaṇa, the son of Bhânu bhaṭṭa"

1) See above, p. li., note 2. 2) Brown's C. T. p. 57. 59. 62. 3) Murdoch, p. ci. 190.

4) Can. Bas. P. 63, 39 appears the form "Narasana"; see above p. lviii., and further on No. 15.

5) Cf. Brown's remark to Aṅyuta D. R., C. T., p. 57.

6) Or, according to Brown's C. T., p. 62, Nâgala devî. Narasa had two other wives: Tippakshi and Voyambikē, the second of which bore him two sons named Raṅga and Aṅyuta. To Tippakshi and Nâgala devî there were born Vîra Narasiṅga and Kṛishṇa. A. D. 1495 Vîra Narasiṅga became king, and ruled till 1504; his son was the afterwards so unfortunate Râma râja who wedded his niece, the daughter of Kṛishṇa râja who reigned from 1504-1529. Kṛishṇa râja was followed by Narasa's son Aṅyuta râja, from 1530-1541, when Râma râja came to the throne, and 1565, when seventy years of age, was overcome in battle and killed by the Muhammadans. The Can. Bas. P. (63, 59) states that "Narasana's son (i. e. no doubt his family) reigns for 51 years", i. e. till 1541, and that "Aṅyuta is the last who is crowned", which probably means "is the last who dies with the crown on his head". See Brown's C. T., p. 57. 62. 16.

instructs Narasaya Kṛishṇa rāya, and recites the rest of the work in the same metre (bhāmini śaṭpadi). In the concluding verse attached to each chapter the son of Devakī is constantly named Vēṅkaṭeṣa or Vēṅkaṭa-śailanātha, Vēṅkaṭagiryadhīśa, Vēṅkaṭādriśvara. Kṛishṇa rāya was also the celebrated patron of Tēlugu literature¹⁾.

14. About this time or perhaps somewhat earlier the Vocabulary of old Canarese terms, Tadbhavas and a few Tatsamas, called the Kabbiga kaipidi, may have to be placed, if it has been composed with the object of supplying a real want; and so it appears, for if it had been written after the next to be mentioned famous and somewhat fuller vocabulary by Toṭa ārya, it would scarcely have obtained the good name it still bears. Its author is Liṅga, first minister of the rāya of Uggēhalli, son of the Brahman Virūpāksha and a follower of the Virūpāksha liṅga at Pampāpura (2. 3. 99); he has written it to help in understanding the old and renowned Sivakavis. 100 verses in Śaṭpadi.

15. Toṭa Ārya's Canarese Vocabulary²⁾, the *Sabdamañjari*, 120 verses in Śaṭpadi, belongs to the beginning of the 16th century. Like the Kabbiga kaipidi it gives the meanings of some Tatsamas, Tadbhavas and old Canarese words. The *Canna Basava purāṇa* relates (63, 40, seq.) that only a short time after the death of Praudha rāya of Vidyānagari (*i. e.* after A. D. 1477)³⁾ who is succeeded by Virūpāksha and the usurper Narasaṇa (Narasimha), a decline of Liṅgāitism or of the "Vīra Saiva ācāra" happened, and "anācāra" (*i. e.* Vaishṇavism) began to prevail. At that time Nirañjana Gaṇeśvara was born on earth of Gosala Canna-basaveśvara, and was called Siddheśa; he went to the garden (toṭa) of Kaggērē, and there by his śivadyāna became a great man, receiving the appellations of Toṭa Siddhaliṅga, Toṭa Yati, Toṭa Ārya.

16. The Canarese prose-versions of the *Pančatantra* may be dated from the beginning of the 16th century, if the style of language that forms the only test regarding the age of the versions we have seen, be not misleading. Mr. Brown in the Preface to his Dictionary says that its Tēlugu translation in verse was done by the Kshatriya Baisarāju Veṅḡalarāju perhaps in A. D. 1500. The version edited at Bēṅḡalūr in 1865 by Mr. J. Garrett—who states that "to make it more complete, the Sanscrit ślokaś and Canarese padyaś have been included", and that "the Editor has had the advantage of consulting two excellent copies contained in the Library of the College of Fort St. George"—appears

1) Brown's C. T. p. 59.

2) 1, 2. above p. xxxv.

3) See above p. lvii.

to be from about the beginning of the 19th century. The Canarese verses in it, partly free translations of ślokas, are in Shaṭpadis, Kandas, Sîsa, an unsettled Gîta, and a few Vṛittas. One of the last-mentioned, named Câmara, is peculiar, each of its quarters consisting of — ॐ . — ॐ . — ॐ . — ॐ . — ॐ . — ॐ . — ॐ . —; it is in fact the Hamsayâna of Tēlugu prosody; see above p. xxii.

17. To the beginning of the 16th century also, appears to belong *Iṣvara kavi*, son of *Kaččuṭeṣa*, the modern *Keṣi rāja* and author of the *Kavijihvâbandhana*¹⁾; for he teaches the use of the *Tēlugu vaḍis*, *i. e.* ornaments (in verse), a subject hitherto apparently foreign to Canarese prosodical treatises, but alluded to in one of the first works of the specific *Vaiṣṇava dāsa*s, whose literary period is beginning, at this time. *Kanaka dāsa*, the author of the *Mohanatarāṅgiṇi*, states (1, 20) that he will compose his work according to *prāsu* and *vaḍi*; and *Iṣvara* says (ch. 2) he will teach both these in Canarese, “the *vaḍi* according to the *Āndhra* (*Tēlugu*) *mārga*, as they use it only in *Tēlugu*”; then he mentions five more common kinds out of twenty: *svaṛa vaḍi*, *i. e.* the repetition of the first vowel of the first foot at the same place through one or more lines, especially at the places of *Caesura*, v. 28; *sarasa vaḍi*, *i. e.* the use of the consonants *č*, *čh*, *j*, *jh* together with *š*, *sh*, *s* as initials of feet; *ēkkaṭi vaḍi*, *i. e.* the same use made of only one consonant, for instance, *k*; *saṃyuktākshara vaḍi*, *i. e.* the same use made of double consonants; and *varga vaḍi*, *i. e.* the same use made of consonants that belong to one class. *Iṣvara*, no doubt, used the *Tēlugu Appa kavi*²⁾. His work, superstitious and occasionally very obscene, according to our MS., contains four chapters, *i.* about the *gaṇas* and their *śubha*, *aśubha*, *rasa*, *diś*, *varṇa*, *vâhana*, *ēṇē* or *maitrya*, *vaira*, *nakshatra*, *guna*, *grahā*,

1) See above p. vi. 2) Appa kavi's rule concerning the Sisapadya (v. 269) as it has been communicated to me, is the following kanda: సురపతులాఱ్ఱు రివ్యేభా | స్వరులిరువురుగూడనోక్కజ రణముపొల్తుం || బరుగునవినాలుగడుగుల | విరమమువ్యేరేంటరేంటవేలయగవలయున్ || To confirm that the form of the Sisapadya of our text represents the true Tēlugu metre of that name, I adduce a verse of Appa kavi in that metre as communicated to me, which is composed only of short syllables, 36 for a line:

Karivaradaparamakṛipadharaṇidharasuravinutakanakavasananarahari * garuḍagamana
naḷinakarapadanayanadalitakharadanujačayanarasakhavaragunaṇidhi * śaradhiśayana |
paramapadanilayahariparamapurushaprakṛitikibarudanininunigamani * vāhamupaluku
niratamunuhridayamunaninudalatunanumanupumanianaghačaritajala * danibhavanuva ||

About the age of Appa kavi Mr Brown, in his first Essay on Tēlugu (1839), p. 11 says the poet lived some ages after Nannayabhaṭṭa who is placed 1130 A. D.; and in his grammar (1857) he states (p. 357) Appa kavi was posterior to the Tēlugu Naishadha (that dates from about 1400 A. D., see further on, No. 23).

kula, devatē and phala; ii. about the prâsus and vaḍis; iii. about the śubha and aśubha aksharas, their kula, the classification of bāla svaras and kumāra svaras, the svara kâlas and svara liṅgas, the alpa and mahâ-prâṇas, the kavitâpatinâmāksharas and kavitâkanyakânâmāksharas and the daśa kûṭas (combinations), and the adhidevatēs; iv. mentions the nakshatrâdhidevatēs, the bhâvas, thirty-six alaṅkritis, nine liṅgas, two sandhis, six prâsus, seven vibhaktis, three kâlas, three purushas, and ten nighaṇṭus as subjects that poets ought to know; then he enumerates the sixteen arrows of Cupid, the adhidaivas of the pushpâstra, the mohabheda, the kâmakalâ nâmas and sthânas, the darpakakalâ nâmas, the çandrakalâs, the strîkalâ sthânas, gives a description of four viṭas, the vairâksharalekhanakrama, and lastly of the Shaṭpadi lakṣhaṇa. The work, excepting the Sîsa instance of the Tēlugu and the Shaṭpadi lakṣhaṇa, is written in Kandas and Samavṛittas.

18. According to an obscure (perhaps spurious) dâsa hymn of only three verses, found among a number of miscellaneous dâsa hymns in our possession, the Vaishṇava dâsa Purandara Viṭhala of Paṇḍaripura may have been living at Vijayanagara (Vidyânagara) in a vilambi samvatsara, on phâlguṇa bahula çauti śrîvâra. This year may be the vilambi year 1538, when Açyuta deva ruled, who succeeded Kṛiṣṇa râya in 1529 and died in 1541. If the pada be genuine and the explanation right, Purandara would probably stand in close connexion with the Baṅgâlî Caitanya who from 1510-1516 "roamed all over India preaching Vaishṇavism"¹⁾. At the same time a slight doubt arises whether

1) Cf. Varâha dâsa's words: "This is the dâsas' lot: they fill all the countries". Ind. Ant. ii., 312. Caitanya was born A. D. 1486, and died 1534. Ind. Ant. ii., 1. 3. At nearly the same period we find the Hindu Bâbâ Nânak in the Pañjâb, who was born 1469 and died 1539 A. D. He was "the first teacher and founder of the Sikh tenets, and laboured to reform the lives and religion of his countrymen, to break through the tyranny of priestcraft, outward ritual, and caste". He travelled in India, and visited also Makka and Medinah in Arabia. Ind. Ant. iii., p. 295 seq. Nânak, Caitanya, and Purandara lived under Muhammadan rule and influence; and besides Purandara was preceded at one of the seats of his labours, Vidyânagara, by a Christian Dewan (about 1445 A. D., see above p. lviii.). "It is remarkable", says Dr. Burnell in his Pahlavî Inscriptions (Mangalore, 1873), p. 14, "that all the greatest reformers in S. India were born near Persian (Christian and Manichæan) settlements; Saṅkarâçârya (7th century) near Cranganore (Kōḍuṅgalûr in Malayâla), Râmanujâçârya (12th century) near Madras (at the ancient Christian settlement at Mayilâpura or San Tomé), and Madhvâçârya (12th century) at Kalyâṇa (in the Tulu country, where before the 6th century there was a Christian bishop). The only original S. Indian poet is the Tamiḷ Tiruvalluvan (about the 9th century, Murdoch p. xxiii.), but he was a native of San Tomé, and of very low caste; in his sister, Auvayâr's poems Christian influences are evident to a casual reader. In Tiruvalluvan's poem (the Kuṛaḷ, i. e. poem

three songs regarding the pûjâ at Uḍupu on the Western Coast, that clearly bear the mudrikâ of Purandara, are not an interpolation; for in the description of that pûjâ the firing of guns (kovi), the jack-fruit of the Franks (pâraṅgi palasu), and the mango of Goa (Govē mâvu) are mentioned, a circumstance that seems not to be much in favor of the author having lived so early as the year 1538¹⁾. However another obscure and at the same time mutilated little hymn, belonging to the collection, seems to corroborate the statement of the first-mentioned hymn which it immediately follows, for it appears to point out Purandara's death as having occurred in a raktâkshi samvatsara, in pushya bahula atishaya amavâsyē, which may be A. D. 1564, the very year when the Vijayanagara dynasty was destroyed by the Muhammadans²⁾. The two hymns appear among the additions. Purandara is known as the author of many Vaishṇava dâsa padas in Ragalēs.

19. Perhaps partly contemporaneous with, but independent of Purandara, was Kanaka, the Vaishṇava dâsa of Kâginēlē. This appears from his Mohanatarāṅgiṇi, in which he does not refer to any Kṛishṇa dâsas by name, but simply to Madhva guru (of Uḍupu, 1121-1197 A. D.)³⁾

written in Kuṛals or distichs) the indications of such influences are less precise, but still apparent. The resemblances between Christianity and the S. Indian modifications of the old Vedânta are numerous and complete, especially if the systems of Mânî and the Gnostics are considered", etc.; p. 15: "We have, indeed, long winded romances of how Sankara, Râmânuja, and Madhva conquered all their opponents of different sects in disputations, but though all of them must have met Christians, there is not a word about them anywhere; it looks as if they were purposely ignored. That the Hindus have always been an imitative people, and ready to borrow foreign ideas, is proved by an enormous mass of evidence; e. g. writing was certainly adopted by them from foreigners; their astronomy and medicine (partly at all events) are of Greek origin; the Sikhs and similar sects are the result of intercourse with Muhammadans; and the Brahmasamâj derives its leading doctrines from Christianity. Mr. Fergusson considers that the Hindu architecture is of Greek origin."

1) A. D. 1519 Hindus had begun to use musquetry and cannon. Brown's C. T. sub 1519. See above p. xxxvii. French expeditions to India commenced 1604; but the name "Frank" (foreigner) may have been introduced before that time by the Arabs. Goa was seized by the Portuguese A. D. 1510, and it is not impossible that within 54 years (1510-1564) the grafted mangoes of Goa had become a common article of commerce on the Western Coast.

2) Purandara cannot have flourished in the 15th century, as has been supposed to be the case in the valuable article "Lieder Kanaresischer Saenger" by Dr. Moegling in the Zeitschrift der Morgenlaendischen Gesellschaft, xiv., 3, 502 seq., 1860. The Kṛishṇa râya mentioned there is more than probably not the personage to whom oral tradition refers Purandara; cf. Brown's C. T. p. 59. The Kṛishṇa râja whom people speak about and who died 1529, had as minister Appâji, who seems to have served already either his father or brother Narasiṅga râja. See Tennâla Râma Kṛishṇa's story in Canarese, and Tamiḷ (Murdoch, p. 204. 207). Kṛishṇa râja, 1504-1529, was also the patron of the Tēlugu writer Allasâni Pēddanna; Brown's C. T. p. 14.

3) See Dr. Burnell's Vamśabrâhmaṇa, p. xiv. Râmânuja appears 1127 A. D., Weber's Râmâyana p. 110.

and the great tarki Râmânuja (1, 2), calling himself the best of the dâsas (2, 1). If he was a beḍa (fowler), as oral tradition says, he certainly could also sing and write; for many are the Kṛishṇa songs he has composed in Ragalēs; besides these he wrote a Kṛishṇa bhaktisâra, of 108 verses in Shaṭpadi, and a rather voluminous work, the Mohanatarangiṇi (1, 37). The last-mentioned composition contains 42 chapters with 2705 verses in one Ragalē metre¹⁾. It contains various Paurâṇika stories about suras, asuras, and Kṛishṇa, addressed to his wife. He remarks (2, 1): "He who has composed the work, is Kanaka, the best of the dâsas; she to whom he has related (it), is the prudent young woman. The author of the work is Ādikeśava (a Narasimha idol, 42, 76) of Kâginělē; if one hears the work, virtue is obtained" (cf. 1, 25). In 2, 13 he makes an attempt to enumerate the countries of Ancient India, and unhesitatingly mentions also the Hōysaṇa (Hōysaḷa) and Cauṭa countries, the last one very probably being the territory of the Jaina dynasty of that name on the Western Coast, obscure members of which are still living (see further on No. 37). In v. 1, 18 he says: "I praise the good Kavîśvaras who translate the good Purâṇas"; from which it would appear that in his time Vaishṇava Purâṇas were translating into Canarese, a circumstance that partly guides one in chronological attempts.

20. The Bhârata Nighaṇṭu falls after the time of Kumâra Vyâsa, as the author states in the initial verse: "I will carefully explain the meaning of the words for which the kavirâja Kumâra Vyâsa, in the Bhârata, has become famous." 62 kanda verses.

21. The Lingâita Virûpâksha paṇḍita finished his Canna Basava Purâṇa A. D. 1585 (63, 77). He was a disciple of Siddha Vireśa of the Hiri maṭha (chief or old convent) at Vidyânagara (1, 21 seq.), about 20 years after the town's capture by the Muhammadans. Of his teacher he says that he became the guru of seven hundred vara Khalindaras (fakîrs?), went to Makhya (Mekka), caused rain (maḷē) to fall at the time of a drought, was revered by the Suritâḷa (Sultân), and hence was called Maḷē Malleśa,² i. e. the great rain-master (1, 18. 19). The work contains 63 chapters consisting of 2898 verses in Shaṭpadi.

22. To about the same time may belong the Canarese Râmâyana by Kumâra Vâlmîki, who dedicated his work to the Narasimha idol of Tōravē (1, 10; 113, 66. 67) in the district of Solâpura. He praises

1) Its scheme is two times: 4.4.4.4*4.4.4. 2) A Maḷē râja appears Bas. P. 44, 52; 54, 74; Can. Bas. P. 55, 44; Râgh. Caritra 1, 49.

"Kumâra Vyâsa, the author of the beautiful Bhârata in Canarese" (1, 18; 113, 70). His work comprises 113 chapters with 5148 verses in Shatpadi, and has no Uttara kânda.

23. From the end of the 16th century probably dates also the translation of the Bhâgavata Purâna. Towards its conclusion it is said in the true Vaishṇava dâsa style: "The good poet Câṭu Viṭhala nâtha has made the Canarese translation." It contains 11,298 verses in Shatpadi. The abridgment in prose of the Bhâgavata in Tamil dates from the end of the 18th century; the Tēlugu was done about 1408 A. D. by Bōmmēra Poturāju, who lived under Siṅgama nâyudu (chief) who was the mûla-purusha (founder?) of the Veṅkaṭagiri samsthâna, and was contemporaneous with the bard Srînâtha who composed the Naiṣhadha or story of Nala¹).

24. The same may be said of the work called Kṛishṇa lîlâbhyudaya (1, 16), a saṅgraha of the daśama skandhas of the Mahâbhâgavata (1, 17), 51 chapters with 2543 rather refined verses in Shatpadi. It is of the Vaishṇava dâsas' time, the author remembering the guru Madhva munipa, (called also) Ānandatîrtha ârya (1, 10). The same, regarding its authorship, appears from the following two verses: "In the shining country Pēnugonḍa (where at that time the wrecked dynasty of Vidyânagara still existed)² is an excellent man belonging to the Brâhmaṇas of the great grâma of Kaḍagatûr, a person of peerless good conduct, a handsome (aḷagu) ârya, a big Vaishṇava, a Canarese of the Northern district, a worshipper of the feet of guru Madhva muni, and a descendant of the Jâmadajñâvatsa gotra. His son is the good Vēṅkârya Timma arasa ârya. His firstborn son am I, Vēṅkaya ârya; and my mother is Seshâmbē, the crest-gem of young women, true to her husband, good, with lotus-eyes, and of an comprehensive understanding. I am the brother of Nârâyana ârya of pure knowledge, and bear the name of Hari dâsa. Depending on Hari's grace, I have become an author; Vēṅkaṭa Sauri (*i.e.* Kṛishṇa at Tirupati with the hill of Vēṅkaṭagiri)³ is the lord of this work" (1, 21. 22; 51, 26. 27).

1) Murdoch, p. 111; Brown's Preface to his Dictionary. The Tēlugu fragmentary Padma Purâna and Vishṇu Purâna are by Vēnnēla Kaṇṭi Sûrayya (Br.'s Preface), and were done after the Bhâgavata and Prabhulingalîlē (Br.'s Essay i., p. 8). 2) See also above p. xlviii. and No. 41, note. 3) Mr. Brown in his C. T., p. 2, says the Tirupati temples were built 1040 A. D. Ziegenbalg's Malabarische Götter, p. 112, it is stated that the temple at Tirupati was built by the Tōṇḍamân Āḍōṇḍai, an illegitimate son of a Coḷa king. According to Ind. Ant. ii., 107 this king was Kulottuṅga Coḷa who conquered the Tēlugu country, and appears between 1143 and 1171 A. D.; see above p. xxi., xxix. Ziegenbalg, p. 58 (cf. 112. 116. 117) it is said that Tirupati was taken from the Saivas by Râmānuja (12th century).

25. Nijaguna yogi, an Ārādhyā Brāhmaṇa (Saiva), falls somewhere between 1522-1657 A. D., though vulgar tradition says, he lived 900 years ago in the Maisūr country as a petty king¹⁾. He is mentioned by Shadakshari of No. 27 in his Rājasekhara vilāsa (1, 16) of 1657 A. D.; his approximate date will be known from foot-note 2. Six works are ascribed to him, viz. 1., a Kaivalya paddhati, chiefly on yoga, 174 Ragalē songs in the Vaishṇava dāsa style and under eight headings; 2., an Anubhava-sāra; 3., a Paramānubhava bodhē; 4., a Paramārtha gītē, in which a guru instructs his pupil in the Vedānta, using a sort of Lalita Ragalē (two times 4.4.4.3, also with final alliteration); 11 paragraphs with 1469 verse-lines; 5., Purātana tripadis, 77 verses in Tripadi regarding the sixty-three Purātanas (Saiva devotees, see above p. lv.); 6., the Vivekaçintāmaṇi, a Saiva concordance of the Vedas, sūtras, purāṇas, etc., in Campu, the prose greatly preponderating; this work has been translated into Tamil²⁾.

1) Compare the Nijaguna mahārāja of Can. Bas. Purāṇa 57, 56. 2) Murdoch's Catalogue, p. 74. It is there called a "small treatise"; but in Canarese it comprises 10 prakaraṇas, and the Bēṅgaḷūr printed edition contains 564 pages of 19 lines each. The tradition that N. lived 900 years ago is stated and acquiesced in by Gaṅgādhara Maḍivāḷeśvara Tūramarī, Canarese Translation Exhibitioner E. D., in his Saṭīkarājasekhara, Belgaum, 1871. Significant as to Nijaguna's age, however, is what he says himself in the first prakaraṇa of his concordance under the heading "sūtra viçara", Bēṅgaḷūr edition, p. 22, viz. that there is the Sābara bhāṣya for the Pūrvamīmāṃsā or the Jaimini sūtra; the Bhāṭṭa of Bhāṭṭācārya, a vārtika for the Mīmāṃsā śāstra; and for the Sābara bhāṣya the vyākhyāna called Prābhākara, a matāntara by Prābhākara guru, a disciple of Bhāṭṭācārya; further that Saṅkara guru Bhagavatpādācārya composed the Vedānta bhāṣya on the Uttara mīmāṃsā; and that Vivaraṇācārya wrote a Vivaraṇa regarding this Bhāṣya; that regarding the same Saṅkara bhāṣya a vṛitti, the Pañcapādikā, the Rāmānandīya, the Brahmavidyābharana and many other vyākhyānas were done by Saṅkara's disciples; and that also regarding the Saṅkara bhāṣya Vācaspatimiśra wrote the vyākhyāna called Bhāmatī; "for it (what?) is the vyākhyāna called Kalpataru; for it is the ṭīkā called Kaustubha".—As puṇyākshetras he mentions (p. 421) also Jagannātha, Viṭhala, Śeṣhāçala (i. e. Vēṅkaṭagiri), Kāñci, Kalyāṇa; as a śaktipīṭha also that of Hōnnāmbē at Sivagaṅgē, and that of Mahālakshmi at Kōllāpura. Regarding Vācaspatimiśra see Ind. Ant. i., 297 seq.; 354; ii., 71 seq.; iii., 81 seq.; Aufrecht's Halāyudha, p. iv. The Sabarabhāṣya is mentioned Ind. Ant. i., 309. (A Rāmānanda belongs to the end of the 14th century, Weber's Rāmāyaṇa p. 110).—Dr. Burnell has kindly furnished the following notes in a letter dated Tanjore, 20th October, 1874: "As regards the Pūrvamīmāṃsā, the Sabarabhāṣya is the oldest known Commentary. The C. by Bhāṭṭācārya is the Tantravārttika of Kumārila Bhāṭṭa who lived in the 7th century A. D. Prābhākara Bhāṭṭa's atheistic Commentary is not known to be in existence. As regards the Uttaramīmāṃsā, Saṅkarācārya lived at the end of the 7th century A. D. (see p. ii. of the Preface to the 1st Vol. of my edition of the Sāmavidhānabrāhmaṇa). The Vivaraṇa I cannot identify. The Pañcapādikā is by Pādapadma said to have been a disciple of Saṅkara. Rāmānanda's C. has been printed by Dr. Roer; the date is uncertain. The Brahmavidyābharana (by Advaitānanda) is an abridgment of it by a pupil. The Kalpataru (by Amalānanda) was written in the reign of king Kṛishṇa (? of Vijayanagara at

26. The *Praudha rāya Caritra* too may belong to the end of the 16th century. Of this there would be no doubt, if the author, when calling *Malē Malleša* his guru (for instance at the end of the chapters), means that this person was still living or that he had been educated by him¹⁾. The *Lingāita* author was "*Adriša appa* (father), a disciple of *Malē Malleša*, and the son of *Aṇṇa appa* who belonged to the *karē kula* of the merchant-chiefs (*dešai*) of the *Paragaṇē* (*Perguna*) of *Kollāpura* in the *Bijāpura prānta*" (21, 38-41; 1, 25). The work contains 21 chapters with 1113 verses in *Shatpadi*, and tells how *Jakkaṇārya* related to king *Praudha* of *Vidyānagara* (A. D. 1450-1477)²⁾, whom he served as minister and who evinced an inclination towards *Vaishṇavism*, various *Saiva* stories, that are mostly, if not throughout, more detailed accounts of the legends which are sometimes only alluded to in the course of the tales of the *Basava* and *Canna Basava Purāṇas*³⁾.

27. A. D. 1657 the *Lingāita* *Shaḍakshari deva* completed his *Rājašekhara Vilāsa* (14, 184), seventeen years after *Cannapaṭṇa* (*Madrās*) was founded by the English. The work forms a *Lingāita* novel in which *Rājašekhara*, the son of the *śaiva* king *Satyendra Coḷa* of *Dharmavatipura*, is playing the chief role, and is valuable only for its fine, though very often voluptuous, diction⁴⁾. Except some verses in *Ragaḷēs*, it is in the pure *Campū* of the first *Canarese* period, as also with regard to grammar. Besides this work *Shaḍakshari* wrote a *Sabara-śaṅkara vilāsa* and a *Vṛishabhendra vijaya* in *Canarese*; and a *Kavikarṇarasāyana*, a *Bhaktādhikya*, and a *Sivādhikya* in *Sanscrit*⁵⁾. His *Rājašekhara vilāsa* is based on a *Saiva* work called *Bhāvačintāratna* by *Mallaṇārya* (of *Gubbi*, 1, 78)⁶⁾. In the preface he remembers first his own guru *Cika vīra deśika*, then *Basava*, *Canna Basava*,

the beginning of the 16th century). The *Kaustubha* (by *Appayya Dīkshita* of the *N. Tanjore District*) was written at the end of the 16th or beginning of the 17th century. *Nijagūṇa* cannot possibly have lived before the middle of the 17th century....To be sure, *Appayya Dīkshita* was a great promoter of the *Saiva* religion, and sought to make *Siva*=the *Brahma* of the *Vedānta*. I am much surprised at the omission of the *Saiva C.* on the *Vedānta sūtras*, that by *Nīlakaṇṭha*. It was certainly in existence about 1500 A. D."—*Mr. Brown*, in his *C. Ts.*, places *Appayya Dīkshita* 1522 A. D.; the year may refer to his first public appearance.

1) See above p. lxiv. 2) See above p. lvii. 3) In 1, 31 I meet the expression "*Tigūḷa ānya*" together with *Karṇāṭa*, *Drāviḍa*, etc.; *Tigūḷānya* occurs also *Can. Bas. P.* 62, 6; see also *Ind. Ant.* ii., 24. 4) Its leading scenes appear in the *Maṅgaḷūr Anthology*, *Basel Mission Press*, 1874. 5) *Gaṅgādhara Maḍivāḷeśvara*, p. 1.

6) See above p. lvi.

Allama, (Toṭa) Siddhalinga yati¹⁾, further (of the Purâtanâs) *e.g.* the Mâdiga (chuckler) Cannayya who ate with Siva²⁾, Mârayya who played at dice with Sarva³⁾, the Beḍa (fowler) Kaṇṇappa of Appuḍuvûr in the Kâlaha-stigiri district who plucked out his own eyes and gave them to Bhava⁴⁾, Kōḍagûsu of Kolûr who offered milk to Abhava⁵⁾, Dîpa kali who built a fort for Sivâdhava, spending his whole property in his name⁶⁾, and then also Nijagûṇa yogi (6-16)⁷⁾. After them he thinks of Reṇuka ârya (ârâdhya), Râma ârya (or Ekorâma tandē *i.e.* father), Paṇḍita ârya, Maruḷa ârya, Mâyi deva⁸⁾, Jakkana ârya⁹⁾, Malhana ârya¹⁰⁾, Mallana ârya (of Gubbi)¹¹⁾, Saṅkara¹²⁾, Hariṣvara¹³⁾, Râghava¹⁴⁾, Keṣirâja¹⁵⁾, Soma (of Pâlkurikē)¹⁶⁾, (Kēṛē) Padma¹⁷⁾, Bhîma¹⁸⁾, and Bhoja (17-19), especially praising Hari deva (Hariṣvara) again in v. 20, 79 and 88. Then he gives also his genealogy (53-68): Reṇukeṣa (Revana prabhu, Revana ârya, Reṇuka âcârya) was born of the îṣa (lîṅga) at Kōllipâki¹⁹⁾ as a Jaṅgama, instructed Kumbhaja (Agastya)²⁰⁾ and other munis, went to Laṅkē, fulfilled the wish of Vibhîṣhana, frustrated the plans of the Siddhas, (came to Kalyâṇapura and) frightened (king) Bijjala, gave sight to a man called Tēlliga, (went to Viṣṇu Kañci and) caused the trembling of Viṣṇu's idol to cease, released from bondage many females, fulfilled the wish of Vikramârka, crushed Kharpara, preserved the Yaksha, married daughters of kings²¹⁾, and (thus he) Revana prabhu obtained

- 1) See above No. 15. 2) Can. Bas. P. 55, 12. 3) Bas. P. 9, 41. 4) Bas. P. 9, 36; ch. 18. His history occurs also in Tamil; Murdoch, p. 77. 5) Bas. P. 9, 38; ch. 14; Can. Bas. P. 57, 39. 6) Gaṇa sahasra nâma 5, 4; Bas. P. ch. 16. 7) See No. 25. 8) Bas. P. 58, 10, at the time of Basava. 9) See above No. 10. 10) See above p. xlv. 11) See above No. 8. 12) Above No. 7. 13) Above No. 1. 14) Above No. 2. 15) Above p. xxxiii. 16) Above No. 3. 17) Above p. lii. 18) Above N. 6. 19) Kōllipâkîṣa was Reṇuka in the Dvâpâra, Revanârya (Revanârâdhya, Revana siddhevśara, Revana siddha) in the Kali age (Pañcâcârya vamsâvali, taken from the Sanscrit Supri bhedâgama, 1, 18); Revana's guru-throne is at Kadalîpura or, in Canarese, Bâlêhalli (1, 1 and conclusion, which place was founded by one of his disciples, Can. Bas. P. 62, 35 seq.). He is the first of the five âcâryas or ârâdhyas who are considered to be the founders of the lîṅga worship. The second is Maruḷa (or Maruḷa Siddha), born of the Siddhavaṭa, whose throne is at Ujjiniyâpura or Ujjini (2, 1 seq.). The third is Paṇḍita, born at Sudhâkunda (see above, p. xlv.), and his throne is at Srîsaila (3, 1 seq.). The fourth is Ekorâma (or Ekorâma tandē), born at Drâkshârâma kshetra, and his throne is at Ketâra. The fifth is Viṣva, born of the Viṣveṣa lîṅga, and his throne is at Kōllipâki (4, 1 seq.). The Canna Bas. P. enumerates four, leaving out Viṣva (59, 21-30). Revana is probably meant in the śâsana adduced Ind. Ant. i., 80 seq. (Kanna, Bamma, Nimba are names not unfrequently met in Lîṅgâita books). An Ekântarâma of Abbalûr appears Bas. P. 49, 2 seq.; cf. Gaṇasahasran. 8, 48; Gaṇas. 8, 53 a Mârayya of Kōllipâki is mentioned. 20) In the Tamil Siddhântaśikhâmaṇi of the 17th century the contrary is stated. Murdoch p. 71. 21) King Râjendra Coḷa (about 1000 A. D., see above p. xxi.) gave his daughter in marriage to Revana siddha, says the Can. Bas. P. 55, 23.

the son Rudramunîśvara; and when 1400 years were completed¹⁾, Renukâcârya re-entered the īśa at Kollipâki. Rudramunîndra²⁾ showed forth Siva's greatness everywhere, gaining victory over the kshudra matas. In his lineage (*vamśa*) Uddâna śivayogi was born, whose spiritual son was Annadânîśa deśika³⁾. His disciple was Revanasiddha deśika, who lived in the maṭha of Danugûr (or Anugûr). His disciple was Cikavîra, whose disciple was Shaḍakshari who composed the work⁴⁾.

28. To the middle of the 17th century probably belongs also the Râghavânka Caritra, or the tale about the above-mentioned⁵⁾ poet Râghava, by Cikka Nañjeśa, who was a disciple (*karakamalasambhava*) of Pañčavanṇigē Siddha Nañjeśa, the lord of the guru-throne at Pûvalli pura (Hubballi, near Dhâravâḍa), who was the spiritual son of Kuruvatti Nañjeśvara, who was the spiritual son of Annadânîśa (of Shaḍakshari's genealogy; 1, 21. 22)⁶⁾. Cikka Nañjeśa remembers, besides others, Praudha narendra, and Jakkanârya, Câmarasa, Vîraṇâcârya, and Nirvâṇi Boleśa, who lived at his court (1, 12. 13), and also Toṭa ârya (19, 94; No. 15). The work contains 19 chapters with 1495 verses in Shaṭpadi.

29. From this time may date also the Liṅgâita translation of the Brahmottara Purâṇa or Sivakathâmṛitasâra, made with the help of guru Sânteśa liṅga, and containing 32 chapters with 1885 verses in Shaṭpadi. Our MS. offers no key to fix the time of its composition, except its mentioning Hõmpâvâsa Hari deva (Harîśvara), its Shaṭpadi and the

1) 700 of these peculiar 1400 years appear in Liṅgi râja 4 after v. 34 (cf. Can. Bas. P. 63, 41. 42) in words that are put into the mouth of Canna Basava deva, saying to Vṛishabha, who returns without his liṅga from Anumisha to Kailâsa (see above p. xxi.), regarding his former births: "Was not Indrajit (Râvaṇa's son) 700 years ago in the womb of Maṇḍodari (Râvaṇa's wife), and was born? When thou tiedst the royal insignia of sacred ashes to (his) body, grace was obtained by me. Do not fear, lord of Kûḍal saṅgama (or Kûḍal, at the Kṛishṇa river)! I am the handmaid of thy handmaid". Counting back from 1160 A. D. (about the time of Basava) Râvaṇa would have lived 460 A. D.; and counting back from the year 785 A. D., in which Basava died according to the Can. Bas. P. (see above p. xxxii.), Râvaṇa's time would fall 85 A. D. according to Liṅgâita views.

2) He appears at Canna Basava's time (about 1168 A. D.) and immediately after his death again. His famous disciple was Muktimuni; Muktimuni's disciple was Digambarasu Muktimuni who founded Bâlēhalli near Hõnnûr in the Malēdeśa. Can. Bas. P. 62, 35 seq.; see above p. xlviii.

3) Mentioned in the Râghavânka Kāvya, 1, 21; 19, 96. 4) Gaṅgâdhara Maḍivâleśvara says that he died at Ēlëndûr (where at the period of Toṭa Siddhalinga the King Canna ōḍeya was a good Liṅgâita, Can. Bas. P. 63, 55), and that up to this day his relations are at Kõllipâki, Danugûr to the South of Bēṅgalûr, and Ēlëndûr (Yaḷandûr). 5) p. li. 6) There is a Siddha Nañjeśvara at Toṭa ârya's time; Can. Bas. P. 63, 47. A Pañčavanṇigē Canna Mallikârijuna appears Saraṇalilâmṛita p. 5.

late style of its language. A Tamil translation of the Brahmottara kâṇḍa Varatuṅga by Râma Pâṇḍya has been referred to about the 12th century¹⁾.

30. Also the Bhaktirasâyana by Sahajânanda whose paramâtma seems to have been Siva and whose guru was śrîmatparamahamsaparivrâjakâcârya śrî Saçčidânanda, may possibly be referred to about 1650 A. D. The first Saçčidânanda (of five of that name) of Sṛīṅgeri is the seventh guru before the present one (called Nṛsimha Bhârati)²⁾, and he may be meant on account of para. 31; cf. however paras. 46-48. The work is a prayer in 108 Shaṭpadi verses of inferior merit.

31. The popular treatise on pantheism, called Anubhavâmṛita, was composed by Raṅganâtha (Sṛī Raṅga), a son of Mâliṅga of the Sahavâsi family, a pupil of srîmatparamahamsaparivrâjakâcârya Sahajânanda guru, and an ardent follower of the Mallikârjuna liṅga of the lovely Sṛīgiri or Sṛīśaila, or of Sṛīgiriśvara (1, 1-3; 18, 27-36). Sahajânanda may be identical with the author of the just-mentioned Bhaktirasâyana. I see no valid objection to assigning the composition to about 1680 A. D.; and in fact vulgar tradition makes it 200 years old. It numbers 13 chapters with 856 verses in Shaṭpadi.

32. A rather bulky Liṅgâita work (our MS. is not properly numbered), the Akhaṇḍeśvara (Siva) vaçana, called also the Shaṭsthala âcâraṇa and treating on all the various highly mystical topics of the Liṅgâita sect, may date from this time. The form of the vaçanas seems to be Ragalē; the author is not mentioned, but the style is modern. The headings of the 9 chapters are: guru kârūṇya sthala, liṅga dhâraṇa sth., vibhûti sth., rudrâkshē sth., bhakti sth., tûrya nirâlamba sth., prasâdi sth., prâṇa liṅgi sth.; the six sthalas can mean: shaḍ akshara (om namaḥ śivâya), shaḍ dhâtu, shaṭ karma, shaḍ indriya, shaḍ bhâva, shaḍ liṅga.

33. The following three little treatises (like which there are very many), according to their language, ideas and form, may belong to this time: 1. The vedântic treatise of 15 vaçanas, called Pañcîkaraṇa, each vaçana concluding with the words: "Is it not so, oh Cidânanda sadguruprabhu?" 2. The 7 Liṅgâvadhûta vaçanas, each one concluding either with: "Oh Saṅkara, Naṅjuṇḍeśvaraprabhu!", or with: "Oh Kûḍal's Cannasaṅgamadevaprabhu!" (Kûḍal is the place where Basava died). 3. The Saṅkaratatva, 7 Ragalē verses told by a Saṅkara deva.

1) Murdoch p. 82. 2) Mysore Kṛishṇa râja's list of the Sṛīṅgeri gurus; the title put to Saçčidânanda appears in the list, p. 13, as belonging to the Sṛīṅgeri svâmis.

34. About 1760 A. D.¹⁾ falls the popular composition of the Canarese so-called Jaimini Bhârata²⁾ by Lakshmîśa of the Bharadvâja family, a son of Anṇama of Devapura (Amarapura, Surapura; 1, 11; 34, 40. 41. 47)³⁾, containing 34 chapters with 1907 verses in Shatpadi. Its easy style is a curious mixture of old and new forms, a peculiarity that more or less pervades all the works of the later period. There exists also a Tēlugu translation of the Jaimini Bhârata which is very popular; it is sometimes mentioned as pañca ḍabbu, "mere fiction", which name is given to apocryphal poems that are not grounded on any classical tradition, as the Mai Râvaṇaçaritra, Satamukha Râmâyana, Kṛishṇârjunasamvâda, and Gaṅgâ Gaurî samvâda⁴⁾.

35. The Vaishṇava dâsa songs of Varâha Timmappa are also to be referred to about 1760 A. D. This appears from one of the hymns that bears his mudrikâ, in which a person of Sivabēlli Mâgaṇē (a division of a district) is introduced as having gone with his family to the Mûḍugiri (Tirupati), to tell the Kṛishṇa idol there his deplorable state that began under a Vibudhendra yati in the Pramâdi samvatsara (A. D. 1759) on çaitra śuddha pañçami, when Gopâlayya of Sâgara was the karanika of the hobali (a division of a district). The country then fell into the hands of the Navâb deva, and the devotees of Siva fled from Enupura. The manager of the hobali, that belongs to Kanyânagara, was then Mudrâdi Anantayya, a man of tyrannical temper. The father of the family, unable to bear the persecution, runs away, halts at Someśvara-koṭē, crosses the Ghaṭṭa in coming to Bhîmakattē and seeing Muḷlubâgil svâmi, etc., etc. A. D. 1760 the Navâb Hyder made himself master of the kingdom of Maisûr.

36. To the same time may belong the Vaishṇava dâsa songs by Viṭhala and Madhva; the first calling himself an abhinava (new) Purandara⁵⁾, and the second remembering "the feet of the excellent

1) H. Narasimmiah, proprietor of the Viçâradarpaṇa Press, Bengalûr, in his prospectus (1873) regarding a new edition of Lakshmîśa's work, says the poet executed his work about 180 years ago. Mr. Narasimmiah has no doubt made to his own opinion proper inquiries before printing the statement. Some say, for instance, the Munshi Tirumalē Syâmaṇṇa of the Wesleyan Missionaries at Maisûr who knows the family very well, that the work is not even 100 years old.

2) The Sanscrit work is a Paurâṇika composition, and seems to have been in existence already before the 7th century; see Weber's Ind. Streifen ii., 392; Ind. Ant. iii., 23. 25; above p. xliii.

3) This place, named also Devaṇâpura, is in the Bâpâvâra Tâlûk of Maisûr.

4) See further on, No. 45, a Canarese composition of the same name.

5) Ind. Ant. ii., 308; the Viṭhopaçaritra mentioned there, does not belong to Viṭhala dâsa. See further on.

Purandara dâsa" in his Abhimanyu kâlaga¹⁾, a composition in Ragalës of 43 pages in MS. There is a Citrasenakâlaga prasaṅga by Madhva dâsa of Kuḍuma pura (Uḍupu?)²⁾, taken from the Bhârata, in 355 Yakshagâna verses³⁾.

37. A. D. 1761 the Jaina Surâla, according to his own final statement, wrote the story of the nymph Padmâvatî devî for Cēnnamma devî of the râṇivâsa (queen's house) of Srîçandraśekhara Cikkarâya Cauṭa of Puttikâpura (probably Puttûr, not far from Maṅgaḷûr), the present Cauṭa ex-râyas⁴⁾, according to this work (1, 84), belonging to the Kâdambas. The story has 12 chapters with 1671 verses in a Ragalë metre.

38. Very probably from A. D. 1768 dates the Anubhavaśikhâmaṇi; for the author, Râmaçandra, a devotee of the Virûpâksha liṅga at Hampë, states (24, 59) that he finished his work in the Sarvadhâri samvatsara, by which must be meant 1768 A. D., and not 1828, as our copy was written in 1844. In verse 9 he asks a blessing of jagadguru Mallikârjuna, Paṇḍitârâdhya, Onnama âçârya who is an avatâraśishya of Aghahara (Siva), and Saṅkarâçârya in the maṭha of Sṛingaripura on the southern bank of the Tuṅga; and in chapter 9 he relates a story about Saṅkarâçârya defeating the Jainas at Kâṣi. The mention of Saṅkarâçârya, the founder of Sṛingeri, is a circumstance very rarely met with in Canarese compositions. Regarding himself the author says: "The purohita of my house is Bōmmi baṭṭa of Jâḍa (weaver) Hēbballi. When Pēdda arasa of the Gautama gotra, of the great Âṅgirasa Âyâsya pravara, of the Baudhâyana sūtra of the Yajuḥ śâkhë of our Yajurveda invested me with the sacrificial thread (muñji), he readily and cheerfully gave me instruction regarding the thread (yajûopavîta) and the gâyatri; and by this grace of the guru I set forth the Anubhavaśikhâmaṇi. The kâraṇika Govinda Sâmba of Mayyûrapura is my maternal uncle and guru, who took my hand, taught (me), and showed (me) the road to good poetry". His own father was Râmaçandra, the kâraṇika of the village Kurutukoṭë of the paraganë of Krutapura (1, 10-12). The work contains Saiva legends first told by Gautama muni to

1) Ind. Ant. ii., p. 309. 2) Ibid. p. 310. 3) Yakshagâna, a term not in the St. Petersburg Lexicon, in Canarese and Tēlugu, denotes "a melody". Mr. Brown s. v. says: Yakshagâna is "poetry written rather to suit an air than according to the strict rules of prosody". But such licence is not to take place in Canarese, as it includes all the metres; respectively Mora-metres, that are fit for being chanted: Kandas, Ragalës, and Shaṭpadis. As a work composed in the Yakshagâna style, he mentions e. g. a Sîtâkalyâṇa. Cf. the Sîtâkalyâṇa of our list, No. 52. 4) See above p. lxiv.

Gambhîra rāya of Ratnagiri paṭṇa in Kāśmîradeśa, who in the end with his town went to Kailāsa; and then, under the appellation of Gambhîrarājaçaritra, by Satyaśivayogîndramuni to Uttamarāja of Kântâvatipura in the North, who obtained the same benefits from them. Chapter 24, 22 the author states: "When I saw this poetry that, with joy, had been composed in Sara shaṭpadi by Râghava, the spiritual son of Hampē's Harihara¹⁾, I learned its meaning by the guru's grace, and composed it in Bhâmini, Vârdhika, and Sara shaṭpadi". He observes 24, 58 that the benefits derived from hearing his composition are similar to those derived from hearing the Bhâgavata and Purâṇas, probably meaning Canarese translations of them.

39. To the later days of the Vaishṇava dâsas seems to belong the Nalaçaritra,—9 chapters with 481 verses in Shaṭpadi,—the author of which calls his Kṛishṇa the Canniga rāya (*i. e.* Raṅganâtha) of Varapura, for instance, 1, 2. 3. The two Tēlugu translations are mentioned above under Nos. 2 and 23.

40. Here we venture to place also the Nijaliṅga śataka, 100 verses in Shaṭpadi in praise of Siva, the language resembling that of the padas of the Vaishṇava dâsas. Each verse towards its end contains the words: "Oh Nijaliṅga bhavabhaṅga!" The last verse says that the author's liṅga has its abode at Kadrubhavapura (Pampâpura?) on the shore of the Tuṅgabhadra²⁾.

41. About 1800 A. D. the Liṅgâita Sarvajña's Vačanas in Tripadi may have been composed, with such headings as guru karuṇa paddhati, liṅga p., iṣṭa liṅga p., bhakta p., jñâna p., etc.³⁾ MSS. of them vary to a great extent: a Bēṅgalûr edition (1872) contains 105 verses, a Dhâravâḍa one (1866) 225; whereas one of our MSS. (A.) has 398 verses, although a chapter on kâlajñâna is wanting, 33 verses of which are contained in another incomplete MS. (B.). This chapter also is not in the other recensions. A. contains forty riddles (ōgaṭu, ch. 21)⁴⁾ and

1) See above p. liv., where it is stated by the author of the Râghavâṅkaçaritra that Râghava has invented the Shaṭpadis. He means the modern Shaṭpadis, that are unconnected with Nâgavarma's devâkshara-feet, as is seen from Râghavâṅka ç. 19, 82 seq., where he adduces patterns in short letters of the Vârdhikya, Sara, Kusuma, Bhoga, Bhâvani (!) and Parivardhini, and introduces another kind, the Uddanda shaṭpadi, which regarding the number of Moras is exactly like the Vârdhika of our text (337), whereas his Vârdhikya pattern in our two MSS. lacks two Moras in each hemistich; but the Vârdhikya in which he has composed his work, quite agrees with our rule 337. 2) v. 81 contains the Hindusthâni

term "lâcâr", needy. Nijaliṅga is also a proper name of men, see *e. g.* Bas. P. 59, 1; Gaṇasah. 8, 10. 3) Cf. Ind. Ant. ii., 23. 4) There are also riddles in Tamiḷ, Murdoch p. 208.

a story of 15 verses told by the author regarding himself (ch. 22), neither of which is in the other recensions. According to the said story Sarvajña was the illegitimate son of the Saiva Brâhmaṇa Basava arasa of Mâsûr (in the zillah of Dhâravâḍa), and had been born of a widow, a Mâlava woman, whom his father, in returning from a pilgrimage to Kâśi to obtain a prasâda for a male child, had met in the potters' street at Ambalûr, and upon whom he had bestowed his specific Sivaprasâda. Sarvajña's prophetic sentences are, we think, based upon the kâlajñâna in the Canna Basava Purâṇa (63, 60 seq.); but he goes further, stating that before the great Liṅgâita ruler who is to come also according to the Can. Bas. P¹), to restore the Kalyâṇa dynasty, called Basavanta deva or Vîra Vasavanta, Raṅgadurga (also: Raṅgapaṭṇa, Raṅgapura, Srîraṅga)²) will be taken by people with trowsers and hats (ṭoppigē), an event that cannot well refer to Srîraṅgapaṭṇa A. D. 1610 becoming the seat of government of the Maisûr dynasty in succession to that of Vidyânagara in that place; but probably refers either to its being taken by Haidar in 1761, or by the English in 1799.

42. From the beginning of the 19th century may date also the Kumâra Râma Caritra composed by the Liṅgâita Raṅgayya, son of the pañcâḷa (artificer) Canna Bhujaṅga of the Canarese country, in which he

1) It says, he will be born in kali 4683 in the svabhânu samvatsara (i. e. either 1582 or 1583 A. D.), will go to the town that bears the name of Basava and is in the midst of Enṇē-kâveri, and after the final destruction of the Narasimha dynasty by the Turkas will come to Vidyânagari, take possession of the Bâliyâ bhaṇḍâra, and rebuild Kalyâṇa; 63, 64-70. (The Purâṇa dates from A. D. 1585).

2) Raṅgadurga, etc. is very unlikely to mean the island Srîraṅga opposite Tiruċinâpalli in the Kâveri, that contains two pagodas, one of Vishṇu or Srîraṅga, and one of Siva or Jambukeśvara. The following to some extent only probable dates may be mentioned: 1565 A. D., after king Râma's defeat, his general and minister of Vidyânagara, took the government. 1572 Tirumalē, a brother of Râma, held the rule for some time at Pēnugōṇḍa (see above No. 24) and at Srîraṅgapaṭṇa, and then was succeeded by Srîraṅga. 1585 or 1591 Vēṅkaṭapati followed, since 1594 at Candragiri, 11 miles from Tirupati (cf. Ind. Ant. ii., 371), during whose reign Srîraṅgapaṭṇa was once besieged by the nâyaka Vîrappa of Madhurâ who, however, was driven home; but 1610 Râja ōḍēya of Maisûr conquered that city, and made it his capital. 1630 Vēṅkaṭapati was followed by Râma. 1640 Srîraṅga ruled, who made a grant to the English of the site of the city of Madras, that after his father was called Cannapaṭṇa; 1647 he was conquered by the Sultân of Golakōṇḍa, and became a fugitive (see above p. xlviii.); and 1663 the Vidyânagara dynasty ended with him. 1677 Vēṅkaṭa deva mahârâja ruled Tiruċinâpalli. 1687 the first Mōgal force entered the Carnatic; 1710 Sâdat ulla khân became its first Navâb; 1736 Tiruċinâpalli got into the power of Candâ sâheba, the son-in-law of the Navâb of Ārkâḍu. 1741 Tiruċinâpalli was taken by the Mâhrâṭṭas. 1750 Candâ sâheba appears again as a rival Navâb of the Carnatic, 1757 with the French blockaded his rival and the English at Tiruċinâpalli, etc.

remembers the Vighnarâja idol at Tagaḍûr (8, 8. 9)¹⁾. It contains 11 chapters with 1915 verses in the same Ragalê metre that Kanaka dâsa used for his Mohanatarangiṇi. For its contents see above p. xlix. seq., and compare further on para. 66.

43. Probably about the same time the Sivaśaraṇalîlâ mṛita was composed, that contains stories regarding Liṅgâita devotees, based on the Basava and Canna Bas. Purâṇas. It has 11 chapters with 4220 Yakshagâna verses according to the Bēṅgâlûr printed edition (1871), from which, however, our MS. differs to a considerable extent. The author is Cannappa ayya of the town of Niḍugal, to the South of Hampē, the Southern Kâṣi, where the Virûpâksha liṅga is (p. 5. 279).

44. Here may be mentioned as probably belonging to the same time, the Moneśvara Purâṇa, by an author who says that he knows nothing concerning the rules of poetical composition, making obeisance to Gaṅgâdhara gurunâtha (1, 9. 11). It is a story about a Mona (or Mauna, 7, 11. 32; 8, 6), who does very extraordinary feats, *e. g.* raising people from the dead (as many Liṅgâitas at and since Basava's time are declared to have done) being a trifle to him. He was born to a kammâra (blacksmith) Kallappa²⁾ or Hâvappa and his wife Hâvakka of Hâvinâlpura in the grâma of Goṇâl near Surapura (1, 19; 2, 8. 9), and was an incarnation of Mona liṅga. Kumâra Mona kills the king's son; to those who endeavour to seize him, he appears as Mona phakîr, assumes his original form, and restores the prince to life. In course of time he goes to Kâṣi (3, 45), and afterwards appears at Bîjâpura where the Muhammadans rule under a Pâčča, who do not worship any idols in the great Masûti (mosque) there, but teach the Kurân (4, 18-25). Mona assuming the guise of a mad Mona dîn or Mona phakîr enters the mosque, calls out "Allallâhâyahâ", approaches the Mulla who is reading the Kurân, and by his magic power causes one of his shoes to fall from above down on the Kurân as if it fell from heaven by Siva's power. For this offence he is killed by the Pâčča's order, but remains alive, whereupon he is adored as Mona Pâčča (ch. 4). Then there is a Gaṅgappa phakîr who is like a son of Moneśa (Mona 5, 38), and other phakîrs that stand in close relation to him: Siddhasâheba phakîr (7, 31), Bâbâ ph., Pañča ph., and Bâla ph. (8, 4-11). Chapter 9 occurs, amongst other similar comparisons

1) At Tagaḍûr there lived, about Toṭa ârya's time (see above, No 15), a Liṅgâita Prabhu, Can. Bas. P. 63, 33; about the same time there lived a Naṅja râya, v. 55, probably of Maisûr (A. D. 1401-1432).

2) A Kalli, Kallayya, Kalla of Hâvinâlpura of an earlier time appears Bas. P. 9, 44; 55, 26; 58, 7; Can. Bas. P. 57, 6 (Hâvina Hâl); cf. Gaṇasah. 8, 26. 39.

e. g. that "amîn" is the same as "mona", also the declaration that the term "Allama" is identical with "Allah". The Monešvara of the story, whosoever he may have been, must have lived somewhere between the years 1489-1686, when the Bijâpura kings ruled.

45. The Gaṅgâ Gaurî Samvâda too I place here, though with some diffidence. It relates how Siva in company with Nârada going to seek for another wife, after much hardships found Gaṅgâ, brought her home, put her on his head and Gaurî on his knee, and for his own and the world's amusement caused both to fight together. It contains 5 chapters with 835 Ragalê verses, and professes to have been first told (at Bijjala's time) by Nîlammē to her husband Basava at Kalyânapura. It has been stated already that a composition of the same name exists in Têlugu¹).

46. The Jñânasindhu, a large treatise on Vedântism for the masses, by Cidânandâvadhûta, whose guru was Cidânanda (Sačcidânanda) Bhârati who was in the Ayodhyâpura (Sṛîngerî) on the bank of the Tuṅgabhadra (1, 1-25). The negligent language of the work compels one to refer it to this late period, and to suppose that this Cidânanda Bhârati was the last guru of this name at Sṛîngerî²), the immediate predecessor of the present one, according to the Sṛîngerî guru list that A. D. 1854, after the death of Sačcidânanda Bhârati, was composed by Kṛishṇa râjendra of Maisûr, son of Câma râja, who was set aside in 1832 and died in 1868. The Jñânasindhu, therefore, probably dates from about 1830. 46 chapters with 3486 Shaṭpadi verses.

47. Probably a few years prior to the Jñânasindhu Cidânanda himself composed the Cidakhaṇḍânubhava sâra, wherein he says he intends to make the meanings of the Upanishats or the Vedânta popular (2, 3. 10. 11). 8 chapters with 537 verses in Shaṭpadi.

48. The Haribhakti rasâyana, another kind of Vedântic treatise for the people, also bears Cidânanda's name, who states (1, 16) he does not know the parama rahasyas told by the Vedântas, nor what the Kâpilas say, nor the way in which the Pâtañjalas and Sâṇḍilyas roam, nor the various Āgamas and Paurâṇas; he will speak by the grace of the sadguru. But in the concluding verses of the first four chapters he asserts that he has given the essence of all the Āgamas and Paurâṇas; and, in the end of the fifth, also that of the whole Āmnâya (vedic texts). 5 chapters with 301 Shaṭpadi verses.

1) See above No. 34. 2) See above Nos. 30. 31. The Sačcidânanda mentioned there cannot well be of so late a date, as he was the guru of Sahajânanda, whose pupil, it seems, was Raṅganâtha.

49. The *Anubhava rasâyana* by *Kṛishṇa rāja* of *Maisûr*, mostly in prose, evinces the style of a tract, and may have been written in opposition to Mission tracts. It was printed at *Bēṅgaḷûr* in 1865.

50. A translation of the *Sukasaptati*, or seventy tales of a parrot, was made by a servant of *Basava kshitiśa*, who says that *Kōḍagi pura*'s *Nârâyana* will bless those who hear it (1, 17). 70 chapters with 2937 verses in *Shatpadi*.

51. A. D. 1830 the *Viṭhopa* (*Viṭhoba*) *Caritra*, also called *Viṭhala Caritra*, was composed at *Kundâpura* on the Western coast by *Vēṅkaṭeśa bhaṭṭa* and one of his friends¹⁾, describing how a Brahman child that was to be sacrificed for the attainment of riches, was saved by the interference of *Viṭhala* (*Kṛishṇa*) of *Paṇḍari nagara*. 70 *Ra-galē* verses.

52. About A. D. 1830 a *Sârasvata* Brahman, called *Gērsappē Sântayya*, who was Principal *Sadaramîn* at *Maṅgaḷûr* (*Kshemapura*) where he died about 25 years ago²⁾, began to compose a number of tales on subjects taken from the *Bhârata* and *Râmâyana* in *Yakshagâna* metres, to be used at dramatic performances (*nâṭaka*)³⁾. Such compositions bear the name of *prasaṅga*s. Of *Sântayya*'s compositions may be mentioned: the *Bhîshma parva*, *Droṇa parva* and *Karṇa parva*; an *Ekâdaśî prasaṅga*; a *Jarâsandha kâḷaga* (fight), a *Surathasudhanva kâḷaga*; a *Saubhadra kalyâṇa*; a *Sîtâ kalyâṇa*⁴⁾, wherein the author's idol is called *Kshemapuriśa*, 84 pages in MS.; *Sîtâviyoga Lavanasamhâra*, which the author designates as belonging to the *Prākṛita Râmâyanaottara*⁵⁾, calling his idol *Kshemapuranivâsa* and *Kshemapureśa*, 80 pages in MS.; and the *Râvanadigvijaya*, from the *Uttarakāṇḍa* of the *Râmâyana*, wherein the author appears as a devotee of *Vēṅkaṭa* of *Kshemapura* or of *Kshemapureśa*, his *Gaṇeśa* being at *Sarapura*, 65 pages in a *Maṅgaḷûr* lithograph.

53. Similar productions, probably of the same age, are: the *Lavakuśa kâḷaga* of the *Nâṭaka Râmâyana*, 453 *Yakshagâna* verses, at the end of which *Srîraṅga* whose abode is at *Kanpuri*, is invoked, a *Dhâra-vâḍa* lithograph, 1867; and the slaughter of *Kîçaka* by *Bhîma*, etc. from the *Yakshagâna Virâṭparva*, the author of which invokes the *îsa*

1) This statement which annuls the supposition expressed in *Ind. Ant.* ii., 308, is taken from a MS. that since came to hand. 2) Mr. *Bâḷappa*, a *Sârasvata*, and Sanscrit teacher at the Government School at *Maṅgaḷûr*, has been kind enough to give us these particulars.

3) The *Nâṭaka Râmâyana* in *Tamiḷ* is referred to the 18th century; *Murdoch* p. 199.

4) Above No. 36, note 3. 5) The *Tēlugu Uttara Râmâyana*, that superseded the older versions, was written by *Pushpagiri Timmanna* about A. D. 1790; *Brown's Preface*.

(līṅga) that dwells at Sarasijabhavapura or Ajapura, 423 verses in a Dhâravâḍa lithograph of 1867.

The works we are now going to enumerate, have all been composed in the 19th century, and some of the authors are likely to be still alive. They form some of the publications of Běṅgalûr and Dhâravâḍa native presses, from A. D. 1864-1872; the lithographs from Dhâravâḍa simply ruin the eyes.

Publications of Běṅgalûr:

54. Těnnâla Râmakṛishṇa hâsyarasa kathâ, 20 stories in prose regarding the jester Râmakṛishṇa, who was attached to the court of Kṛishṇa râja of Ānėgöndi (1504-1529) whose minister was Appâji. It exists also in Tamiḷ (Murdoch p. 207).

55. Bâlagraha, a superstitious treatise on children's diseases.

56. Betâḷa (Vetâḷa) pañčavimśatikathâ, in prose, a translation of the twenty-five tales related by the Betâḷa (goblin) to Vikramârka.

57. Sânananda gaṇeśvara kathâ, in Yakshagâna verses, based on the 56th chapter of the Canna Bas. P. The ṛishi Pûrṇavitta obtains from Siva his son Sânananda who takes all the inhabitants of Yamapura to Sivapura¹⁾.

58. Hamsa vimśatikathâ, in prose, translated by S. Kṛishṇayya. This series of twenty amorous stories narrated by a Hamsa, has been translated also into Tělugu verse (Brown's Preface).

Publications of Dhâravâḍa:

59. Kathâsâgara, 53 stories in prose, composed by Mânavi Vîrappa of Bhrûpura (Hubballi) in A. D. 1851.

60. Kâmadahana Ratipralâpa Dundumě (dundumě=wanton or bombastic composition), 27 verses.

61. Kṛishṇapârijâta, 128 pages, in Yakshagâna verses,—a love affair between Kṛishṇa's wives, arising on account of a pârijâta flower brought by Nârada to Kṛishṇa,—by Aparâḷa Tammaṇṇa of the Râyachûr district.

62. A Kṛishṇa lîlâ of 16 verses.

63. A Kṛishṇa lîlâ Dundumě, 25 verses, the last of which mentions śrîguru of Kundagöllâ.

64. Kṛishṇârjuna Dundumě, 142 verses, as it appears by Kali Basava Liṅgayya who, invoking the favor of the guru of Kunda-

1) The same is told of Siddharâmeśa, the friend of Canna Basava. Can. Bas. P. 59, 12.

gōḷḷa, composed the work by the wish of Kēñčendra and Sirasa of Bhrûlatâpura (Hubballi), sons of Timmendra and Mâjavva.

65. Kaivalyapaddhati gîtâ¹⁾, in Yakshagâna verses, a sort of Lainga dâsa padas, frequently referring to Liṅgâita legends, by one Ēragambali Siddha varaliṅga or Shaḍakshari deva (?). 70 pages.

66. Kōmâra Râma kathâ, an episode from the work mentioned above No. 42, in an enlarged form and Yakshagâna verses, treating of the vile desires of Ratnâjî, one of Kampila râya's wives, for her husband's son, the hero Râma. 58 pages.

67. Jalašilpi pallîśakunâdi śakuna, or omens regarding the building of tanks, wells, etc.; and omens connected with lizards, etc. 32 pages in prose.

68. Dîpa Kali čaritra, or the story of the śivabhakta Dîpa Kali of Kañčipura in Coḷamaṇḍala²⁾, based on Basava P. 16, apparently by an Ambuligē Canna Mallîśa. 1, 5 he says: "Pâlkurikē's Someśa uttered the story of the Siva śaraṇas (devotees), and Bhîma kavi uttered the Basava Paurâṇa". 9 chapters with 1058 Shatpadi verses.

69. Dhanañjaya Nighaṇṭakâ, a Canarese ṭîkâ professedly on 202 verses of Dhanañjaya; but 21 verses only are given in full.

70. Draupatî mânaharaṇa Dundumē, 67 verses, by a disciple of Cōkka Siddheśa of Bhrûlatâpura (Hubballi).

71. Dhâravâḍa Varelavaraṇana Dundumē, 33 verses about the Varelas, a class of people at Dhâravâḍa.

72. Nuli Candayya śârada, a praise of the Liṅgâita Nuli Candayya of Basava's time (Bas. Pur. 58, 7). 25 verses.

73. Pallîsaraṭâdi śakuna, or omens of lizards, chameleons, etc.³⁾ 20 pages in Sanscrit and Canarese, taken from a Bombay publication.

74. Vîra Saṅgayya Dundumē (cf. Bas. P. 58, 2), a sort of Liṅgâita love story, by Sâli Canna Basava of Tantupura (Dhâravâḍa).

1) The Dhâravâḍa editor, on the title-page, says it is a gîtâ sung by Shaḍakshara svâmi; he perhaps means the author of the Râjaśekhara vilâsa, see above p. lxvii. The first verse is as follows: "As all śâstras declare, thou art the spotless guru for all and all, I have understood by (or under) the name of Ēragambali Siddhavaraliṅga; oh Hara, thou hast made dîkshâ to me; by (or under) the name of vara Shaḍakshari deva thou hast let me know the anubhava of the Siva śâstra." In the Maṅgala verses on page 70 Canna Vṛishabha of the Tarabet maṭha of Tantupura is mentioned, called in one of the following verses Dhâravâḍa's Can. Vṛishabha. Tantupura is a translation of Dhâravâḍa. 2) The person is mentioned also in Gaṇasahasranâma 5, 4.

3) I possess two treatises on fate in MS., one is called Navaratna čintâmaṇi in Canarese; the other is a Nakshatra tilaka, Sanscrit and Canarese. The first-mentioned seems to belong to the 19th century.

75. *Vetâḷa pañčavimśakathâ*, in a translation quite different from that of No. 56.

76. *Vaidya śâstra*, expressly prepared for the press.

77. *Vaidyâmr̥ita*, translated from the *Marâṭhî*.

78. *Saraṇu Basava Ragalë* and *Saraṇa Basava Ragalë Kanda*. The first of these *Liṅgâita* praises forms 100 verses, each of which ends in "Saraṇu Basava"; of the second (p. 26 seq.) it is not easy to determine the end, as it is printed together with matter that seems to be different¹⁾. On page 36 the following words occur (see above Nos. 3. 5. 6. 7): "I will mention the names of the poets who praised the Basava purâṇa;... Somanâtha kavi composed the Basava Purâṇa in Āndhra, and Bhîma in (Canarese) using the *Shatpadi* metre;... Saṅkara ârâdhya, the lord of the poets (*kaviśvara*), was pleased to tell the story fully in Sanscrit; Siva kavi of Bâlaçandra nagara composed it with *vastuka*;... and then the *Catura Basava liṅga* (the author probably meaning himself) has elegantly written the *granthârtha* by the grace of Yatipura's Siddheśa".

79. *Sivapârijâta*, or the story how Pârvatî rejected Viṣṇu and married Siva, throwing on his neck the pârjâta garland. 3 chapters in *Yakshagâna* verses in 18 pages.

80. *Sivabhakti sâra*, 107 verses in *Shatpadi*, by *Sivadhyâna Râmayya*, the chief disciple of Gaṅgâdhara Bhârati svâmi.

81. *Sivarâtrî kathâ*, or a story about a cruel fowler²⁾ who at night unconsciously threw some Bilva leaves on a neglected liṅga, when Siva's messengers came and invited him to come to Rajatâdri (Kailâsa). 101 verses in *Shatpadi* dedicated by the author to guru Govinda.

82. *Simhâsana battîsuputtalë*, or thirty-two stories told by thirty-two puppets of Vikrama râja's throne to Bhoja râja, in prose, translated from the *Marâṭhî* by one *Canna Basava* and *Basava Liṅga*.

83. *Sudhâma çaritra*, a story of Kṛiṣṇa's friend Sudhâma, 6 chapters with 148 *Shatpadi* verses. 1, 3 yati, vaḍi, and prâsu are mentioned.

84. *Subodhâmr̥ita*, a collection of 22 miscellaneous stories in prose.

85. *Subhâshitagrantha mâlâ*, a collection of alphabetically arranged Sanscrit verses with a Canarese translation. 72 pages.

1) The small volume of 48 pages wherein it occurs, contains also an *Aksharamâlâ* in praise of Siva, this word forming the end of each of the 51 verses, ascribed to Saṅkarâ-çârya. It begins: *adbhutavigraha amarâdhîśvara | agaṇitagunaṇa amitaśiva || 1 || ânandâmr̥ita âśritarakshita | âtmânanda maheśa śiva || 2 ||* Also a *Mahimna stava* by Pushpa-datta has been printed at Dhâravâḍa, 42 verses in Sanscrit with a Canarese translation.

2) Cf. Bas. P. 58 v. 3 *śivarâtrë Saṅgayya*, v. 6 *śivarâtrë Saṅkaṇṇa*.

86. Sauminî kathâ, 98 verses in Shatpadi. The author is Basava Liṅga, the son of Maḍivaḷa of Kundagōḷḷa. The Brahman woman Sauminî walks in a dissolute way, is driven away into the jungle and lives there with a fowler with whom she eats flesh and drinks brandy, so that when she dies, Yama curses her to be born again as a miserable low-caste woman. As such she once follows the pilgrims to Gokarna, where she quite accidentally offers a Bilva leaf to a liṅga, and therefore is taken to Kailâsa.

87. Hubballi varṇana Dundumë, 9 verses of a low character.

88. Hubballi markata Dundumë, 5 stupid verses. The author is a son of Canna Vṛishabha (Basava) and belongs to the Tarabet-sâli maṭha of Dhâravâḍa (see above No. 65, note)¹⁾.

In the above list are no doubt many omissions, though it contains all the generally known and read native productions so far as they have not been executed by Christians. I have given what I happened to have at hand. May the present volume form a small contribution towards a History of Canarese literature! Its defects will doubtless be excused by all who know the difficulties connected with first attempts of a similar character.

Of Tamil literature it has been said by Dr. Caldwell that "it is the only vernacular literature in India which has not been content with imitating the Sanscrit, but has honorably attempted to emulate and outshine it." But my own impression is that the more Canarese vernacular literature becomes known, the more evident it becomes that it will fully bear comparison with any other vernacular literature of the South.

Mercara, 19th October 1874.

F. Kittel.

1) Canna Basa appa and Basa Liṅga appa, Dhâravâḍa's Deputy Educational Inspector (Dipûṭi Ijyukeṣanal Inaspëṭara), ventured on a translation of Shakespear's Comedy of Errors (Kâmedî âph Yarasa), and anno. 1871 had it printed at Dhâravâḍa under the title "A wonderful story that will cause to laugh who do not laugh."

CORRECTIONS

REGARDING THE PREFACE AND ESSAY.

Page V, *line* 27, from top, supply a comma after "occurs".

P. X, *note* 1, not "śaiśvadanâ", but "śaśivadanâ".

P. XIII, *l.* 21, f. t., not "1633", but "1643".

P. XVII, *l.* 15, f. t., not "sarajijodara", but "sarasijodara".

P. XVIII, *l.* 14, f. t., not "Kaundinya", but "Kaundinya".

P. XXIV, No. 5, not "the Tirumalē", but "Tirumalē".

P. XXV, *l.* 23, f. t., not "found also", but "found as such also".

P. XXVIII, *note*, *l.* 20, from bottom, strike out the stop after "Basava".

P. XXIX, *l.* 19, f. t., not "two verses¹⁾ and was", but "two verses¹⁾, was".

P. XXXI, *l.* 4, f. t., not "from the instances", but "only from instances".

P. XXXI, *note*, *ls.* 3-4, f. b., not "where king Nirahankâra (according to the Can. Bas. P.) or Mamakâra (according to the Prabhulingalīlē) ruled with his wife Sujñāni or Mohini devi", but "where king Mamakâra ruled with his wife Mohini devi".¹⁾

P. XXXIV, *note*, *l.* 6, f. b., not "became", but "had become".

P. XXXV, *note*, *l.* 16, f. b., not "Two others", but "Two others in the Rasaratnākara".

P. XXXIX, *note*, *l.* 1, f. b., not "Mahâsragdhara", but "Mahâsragdharâ".

P. L, *l.* 3, f. t., not "Penagöndē", but Pēnagöndē".

P. LVIII, *note*, *l.* 2, f. b., not "Cundâ", but "Candâ".

P. LX, *l.* 1, f. t., not "recites", but "relates".

P. LX, *l.* 18, f. t., not "of some Tatsamas, Tadbhavas", but "of some Tatsamas, of Tadbhavas".

P. LXV, *l.* 18, f. t., not "The same, regarding its authorship, appears from the following two verses", but "The same appears from the following two verses regarding its authorship".

P. LXV, *l.* 27, f. t., not "an comprehensive", but "a comprehensive".

P. LXIX, *l.* 16, f. t., not "Boleşa", but "Boleşa".

P. LXIX, *note*, *l.* 1, f. t., not "Lingi", but "Singi".

P. LXX, *l.* 2, f. t., not "Varatunga by", but "by Varatunga".

P. LXX, *l.* 27, f. t., not "shâḍ", but "shad".

1) The curt sentence in the Can. Bas. P. allows also the meaning of the Prabhulingalīlē. See p. LVIII.

ನಾಗವರ್ಮ ಛಂದಸ್ಸು

NĀGAVARMA'S PROSODY

ಶ್ರೀರಸ್ತು!

(INTRODUCTION)

(ಪೀಠಿಕೆ)

1. This work of the Kavirâjahamsa, for its excellence, commands the esteem even of Kâlidâsa.

ಚಂಪಕಮಾಲಾವೃತ್ತಂ

ರಚಿತ-ಪದ-ಪ್ರಸನ್ನ-ಪರಿಪೂರ್ಣ-ರಸಾವಹಮರ್ಥ-ಯುಕ್ತಮಾ
ಗುಚಿತ-ಪುರಾಣ-ಮಾರ್ಗ-ಪದ-ಪದ್ಧತಿ-ಬಂಧುರ-ಬಂಧಮೆಂಬಿದಂ |
ರಚಯಿಸೆ, ವಾಚ್ಯ-ವಾಚಕ-ವಿಶೇಷ್ಯ-ವಿಶೇಷಣ-ಲಕ್ಷ್ಯ-ಲಕ್ಷಣ-
ಪ್ರಚುರತೆ ಕಾಳಿದಾಸನುಮನೇಳಿಸಿತಿ ಕವಿ-ರಾಜಹಂಸನಾ.

|| 1 ||¹⁾

1) Before this verse there are 6 Maṅgala verses (stanzas) in M. and Sb. of which v. 6 (an invocation of Bhârati) is also in Sa. as v. 3, in Rc. as v. 1, and in B. and D. as v. 3; and of which v. 1 is also in B. and D. as v. 2. H. Ra. Rb. and Rd. contain no Maṅgala verses. H. and Ra. begin with simply stating that Nāgarvarma told his wife, he was going to teach her prosody as he had learned it, viz. according to what Piṅgala heard when the deva (no name) was telling prosody to the devī, and afterwards told the Rishis (the reading differing from that of v. 22 of the text, the English heading of which is to be compared); Rb. begins with the Pratiśṭhâ, resp. v. 80 of the text; Rd. with a verse after our verse 34, that has not been adduced in this edition. See note to v. 34.

2. At the request of the learned the work has been composed.

ಕಂದಂ

ಬಲ್ಲರ ಬಗೆಯು ಕಲ್ಪವ
ರೆಲ್ಲು ಮುಗೊಂಡೊಪ್ಪಲ್ಪ ಕೇಳಲ್ಪಿತು |
ಬಲ್ಲನೆನಲ್ಕೆಪಿಕ್ಕಿದ
ಬೆಲ್ಲದ ಪೊಲಪೂರ್ವಮಾಗೆ ಪೇಳ್ವಂ ಕೃತಿಯು.

1)
|| 2 ||

3. Only a poet like the author can write with elegance.

ಕರಮಸ್ತುತ್ವರಮುಚಿತಾ
ಕ್ಷರಮವಲಂಬ-ಪ್ರಸನ್ನ-ಮತಿ-ಮಧುರಮಲಂ |
ಕರಣ-ಯುತಮೆನಿಸೆ ಪೇಳಲ್
ಧರೆಯೊಳ್ ಕವಿ-ರಾಜಹಂಸನೊಬ್ಬಂ ಬಲ್ಲಂ.

1)
|| 3 ||

4. Nâgavarma's genealogy²⁾.

ಜಗದೊಳಗಿದೊಂದು ಮಿಗಿಲೆನೆ
ನೆಗಳ್ವಿದುರ್ದು ವೆಂಗಿವಿಪಯಮಾ ವಿಪಯದೊಳಾ |
ಳ್ವಗಣತಮೆನೆ ಸಪ್ತಗ್ರಾ
ಮಗಳೊಳಮಾ ವೆಂಗಿಪಳು ಕರಂ ಸೊಗಯಿಸುಗು³⁾.

|| 4 ||

ಆ ವೆಂಗಿಪಳುವಿನೊಳ್ ವಿಭು
ದೇವ-ಸಮಾನಂ ವಿದಗ್ಧನಂಬುಜಭವನಂ |
ತಾಪಗವೊಳ್ಳಣ-ನಿಧಿಯು
ತೀ ವಸುಧೆಯೊಳೆನಿಸಿ ವೆಣ್ಣಾಮಯ್ಯಂ ನೆಗಳ್ವಂ.

4)
|| 5 ||

ವೇದದೊಳನುಗತರೆನಿಸುವ
ವೇದಗಳೊಳ್ ನಿಪುಣನಾಗಿ ನೆಗಳ್ವಂ ಗಂಭೀ |
ರೋದೊಂ⁵⁾ನತೆ. ಪರಿವೇಷ್ಟಿತ
ಮೇದಿನಿಯೊಳ್ ಪೆಣ್ಣಾಮಯ್ಯನಕಲಂಕ-ಗುಣಂ.

|| 6 ||

1) In Sb. and M. verses 8 and 9. 2) This is in Sb., Sc., M. and L.; the text is a true copy of Sc. 3) Sb. and M.:—ವಾ ವೆಂಗಿನಗರಮುಂ ಸೊಗಯಿಸುಗುಂ. 4) This verse is only in Sc. 5) In Sb. and M.: ವಾದಿನೊಳಗಣಿತವೆನಿಸುವ | ಮೇದಿನಿಯೊಳ್ ನಿಪುಣರೆನಿಸಿ ನೆಗಳ್ವದರ್ಶಿಗೊ | ಲ್ಲಾರ, and then a large blank. ವೇದಗಳೊಳ್ is certainly wrong; perhaps ವಾದಿಗಳೊಳ್?

ಸಕಲ-ಜ್ಞಾನ-ವಿನಿದಿತ-

ನಿಕರ-ಗುಣಾವಿಪ್ರಭವ-ಮನೋಭವ-ರೂಪಾ |

ಧಿಕನುಬುಸುಭವ-ಮೂರ್ತಿ-

ಪ್ರಕರಂ ಕೌಂಡಿನ್ಯ-ಗೋತ್ರ-ಮುಗಲ-ಚರಿತಂ.

|| 7 ¹⁾ ||

ವಿತತ-ಯಶಂಗಾ ವಿಪ್ರಂ

ಗೆ ತತ್-ಪ್ರಿಯಂ ಸುಭವಂ ದ್ವಿಜನ್ಮಗೆ ಗುಣಾ |

ಸ್ಥಿತೆ ಸತಿ ಸಜ್ಜನಿಕೆಗರುಂ

ಧತಿಗೆ ಮಿಗಿಲ್, ಕೌಂಡಿಕಬೈಯೆಂಬಳ್ ಪೆಸರಿ.

|| 8 ²⁾ ||

ಆ ಕೌಂಡಿಕಬೈಗಂ ಮಹಿ

ಮಾಕರನೆನೆ ನೆಗಳ್ ಪೆಣ್ಣಾಮಯ್ಯಂಗಮನಂ |

ಗಾಕಾರಮಾಗಿ ಪುಟ್ಟಿಯೆ,

ಲೋಕ-ಸ್ತುತನಾಗಿ ದಾಮಮಯ್ಯಂ ನೆಗಳ್.

|| 9 ³⁾ ||

ಆತನ ಕುಲ-ವನಿತೆ ಜಗ-

ಖ್ಯಾತ-ಗುಣ-ವ್ರಾತೆ ರೂಪ-ಲಾವಣ್ಯ-ರಸೋ |

ಪೇತೆ ಗಿರಿಜಾತೆಗು ಮಿಗಿ

ಲೇತಪ್ಪೊಳಂ, ಕುಂದಕಬೈಯೆಂಬಳ್ ಪೆಸರಿ.

|| 10 ⁴⁾ ||

ಎನೆ ನೆಗಳ್ ಕುಂದಕಬೈಗ

ಮುನಿದ್ಯ-ಗುಣನೆನಿಪ ದಾಮಮಯ್ಯಂಗಂ ಭೂ- |

ವಿನುತ-ಯಶಂ ದ್ವಿಜ-ವಂದ್ಯಂ

ಮನು-ಮಾರ್ಗಂ ಪೆಣ್ಣಾಮಯ್ಯನಗ್ರ-ತನೂಜಂ.

|| 11 ⁵⁾ ||

ಶ್ರೀಕಾಂತಾ-ಪತಿ ಸಕಲ-ಕ

ಲಾ-ಕೋವಿದನದ್ವಿತೀಯನತುಳ-ಚರಿತ್ರಂ |

ಲೌಕಿಕ-ವೈದಿಕ-ಶಾಸ್ತ್ರನ

ನೇಕಾಕ್ಷರನೆನಿಸಿ ನೆಗಳ್ ಚತುರಸ್ತ್ರ-ಗುಣಂ.

|| 12 ⁶⁾ ||

1) In Sc. and L.; the Repha in ಪ್ರ is not counted. 2) In Sc. and L. 3) In Sc. and L.

4) In Sc. and L. 5) In Sc. and L. Instead of ಕುಂದಕಬೈಗಂ L. reads ಕುಂದುಕಟ್ಟಿಗಂ, as it reads in v. 9, instead of ಕೌಂಡಿಕಬೈಗಂ, ಕೊಂಡಕಜ್ಜಗಂ. 6) Only in Sc.

ಅಂತನಿಪ ವೆಂಣ್ಣಾಮಯ್ಯನ
ಕಾಂತೆ ಗುಣಾಕ್ರಾಂತೆ ಧರಣಿ-ಸುತೆಗಂ ಮಿಗಿಲೆಂ |
ಬಂತೊದವಿದ ಪತಿ-ಭಕ್ತಿಯಿ
ನಂತೆಸೆದಳ್ ಪೋಳಕಬ್ಬೆಯೆಂಬಳ್ ಪೆಸರಿಂ. ¹⁾ || 13 ||

ಆ ಪೋಳಕಬ್ಬೆಗಂ ವಿ
ದ್ಯಾ-ಪರಿಣತನೆನಿಪ ವೆಂಣ್ಣಾಮಯ್ಯಂಗಂ ವಾಕ್- |
ಶ್ರೀಪತಿ ತತ್ವಗು
ಣ್ಣೋಪೇತಂ ನಾಗವರ್ಮನಗ್ರ-ತನೂಜಂ. ²⁾ || 14 ||

5. All good poets will be pleased with this brilliant work.

ಪ್ರಾಸಾನುಪ್ರಾಸಕ್ಕಿದು
ಲೇಸಾಗಿ ಪೆಸರ್ಕಡಂಗೆ ಕನ್ನಡದಿಂ ಪೇ |
ಳ್ವಾ ಸೂರ-ಕರ-ವಿಲಕ್ಕೆಯ
ನಾ ಸುಕವಿ-ಪ್ರಕರಮಱಿದು ಮೆಚ್ಚುಗುಮಲ್ಲೇ? ³⁾ || 15 ||

6. The author's desire has been to produce a good treatise.

ಚಂಪಕಮಾಲಾವೃತ್ತಂ

ನವ-ರಸಮುಣ್ಣಿ ಮಾತು ಪೊಸತಾಗಿರೆ, ದೇಶಿಯದೇಶಿವೆತ್ತುದೆಂ
ಬ ವೊಲಿರೆ, ಜಾಣ್ ಮನುಗೊಳಿಸೆ ಪೂಣ್ಣಿರೆ ತೋರ್ಪ ಕೃತಿ-ಪ್ರಬಂಧಮು |
ಕಿವಿಗಿನಿದಾಗೆ, ನಿಚ್ಚ ಪೊಸತಾಗೆ, ಮನೋಹರಮಾಗೆ ಪೇಳ್ವ ಸತ್-
ಕವಿ ವರ-ರಾಜಹಂಸನೆನೆ, ಪೇಳಲೊಡರ್ಚಿದೆನೀ ಪ್ರಬಂಧಮು. ⁴⁾ || 16 ||

1) In Sb., Sc., M. and L. Instead of ಪೋಳಕಬ್ಬೆ L. has ಪೊಳಲಕಜ್ಜೆ. Sb. and M.'s reading is: ಅಂತನಿಪ ವೆಂಗಮಯ್ಯನ | ಕಾಂತೆ ಗುಣ-ವ್ರಾತೆ ಧರಣಿಸುತೆಗಂ ಮಿಗಿಲೆಂ || ಬಂತಿಪ್ಪಳ್ ಪತಿ-ಭಕ್ತಿಯ | ನಾಂತೆ ಸೆವಳ್ ಪೋಳಿಕಬ್ಬೆಯೆಂಬೀ ಪೆಸರಿಂ || . 2) In all the four manuscripts. L.'s corrupt reading is: ಆ ಪೊಳಲಕಜ್ಜೆಗಂ ವಿ | ದ್ಯಪಣ್ಣಗೆ ವೆಂವಣಗೆ ವೆಣ್ಣಮೈಯ್ಯಗಂ ವಾಕ್ತಿಗಂ || ಶ್ರೀಪತಿಕವಿತಾರತ್ನಗು | ಣೋರಾ ಜಿತಂ ನಾಗವರ್ಮನಗ್ರತನೂಜಂ || Sb. and M. read thus: ಅಕೆಯ ನಿಜ-ಕಾಂತನು ಮಹಿ | ಮಾರಕರನೆನಿಪ ವೆಂಣ್ಣ (M. ವೆಂಗ) ಮಯ್ಯಂಗಂ ವಾಕ್- || ಶ್ರೀ ಕಮನೀಯಂ ತತ್ವ-ಗು | ಣಾಕರನೆನೆ ನಾಗವರ್ಮನಗ್ರ-ತನೂ ಜಂ || . Then in Sb. and M., as their verses 16 and 17, follows an uninstructive praise of the renowned Nâgavarma (somewhat mutilated). 3) A corrupt reading of this verse occurs in M. and Sb.; the one given is that of Sa. 4) In M., Sa., Sb., B. and D. After it 4 verses (containing reflections of the poet in a mutilated form) that are in M. and Sb., two of which occur also in L., and the last in D. and B., have been left out, the course of instruction beginning with v. 17 of the text.

7. An illiterate poet is a blind man.

ಕಂದಂ

ಛಂದಮನಱಿಯದೆ ಕವಿತೆಯ

ದಂದುಗದೊಳ್ ತೊಳಲಿ ಸುಳಿವ ಕುಕವಿಯೆ ಕುರುಡು; |

ಮುದೆ ಕವಲ್ಪಟ್ಟೆಯಿರೆ

ಲ್ಕಂದುಮೂಂ ಪದಮನಿಡಲದೇಂ ಗೆಯ್ದಪನೋ?

|| 17¹⁾ ||

8. Or he is a mere howler like a bear screaming for its sore eyes.

ಮಾನಿತ-ಪದಮು ಪದ-ಸಂ

ಧಾನಮನರ್ಥ-ಪ್ರತೀತಿಯು ಕವಿ-ಹೃದಯ- |

ಸ್ಥಾನಮನಱಿಯದದೇಂ? ಕಣ್-

ಬೇನೆಯ ಕರಡಿಯ ವೊಲೊಲುವಂ ವಾಚಕನೇ!

|| 18²⁾ ||

9. A sign of inexact poetry.

ಹಱಿ-ಗವಿಗಳ ಕಬ್ಬಂಗಳ

ಪೊಟ-ಗಳಿದ ಹೊಲಿಗೆ ಬಿರ್ಚಿದೊಡೆಲ್ಲ |

ಬಱಿ ತಾಱಿಗ ಬೀಱಿಗವೆ

ತ್ತಱಿ ತತ್ತಱಿವೆಕ್ಕಸಕ್ಕವಸ್ತಂ ವ್ಯಸ್ತಂ.

|| 19³⁾ ||

10. Forced poetry is unsuccessful.

ಮಳೆಯಿಲ್ಲದೆ ಪೊಯ್-ನೀರಿಂ

ಬೆಳಗುಮೆ ಧರೆ? ಮಱುಗಿ, ಕುದಿದು ಶಾಸ್ತ್ರದ ಬಲದಿಂ |

ದಳುಪಿ ಪೇಳ್ತೊಡಮದು ಕೋ

ಮಳಮಕ್ಕುಮೆ? ಸಹಜಮಿಲ್ಲದಾತನ ಕಬ್ಬಂ!

|| 20⁴⁾ ||

11. He who knows how to handle one pattern-metre well, for instance, Jagatī (v. 124 seq.), cannot be called arrogant for thinking himself able to become deeply versed in prosody (?).

ಜಗತೀ-ಛಂದದ ಬಲುಮೆಗೆ

ಬಗೆವೊಡೆ ಪಡಿ-ಛಂದಮೆನಿಸಿ, ಬುಧ-ಜನದ ಮನಂ |

1) In M., Sa., Sb., B. and D. 2) In M., Sb., B. and D. 3) In M., Sb., B. and D. D. reads: ಪೊಟಗೊಳಗಕ್ಕರದ--ತಾಱಿಗೆ; D.: ಬೀಱಗ; Sb.: ಬೀಱುಗ; Sb. and M.'s last line: ತಱಿ ತತ್ತಱಿವೆಕ್ಕಸಿಕ್ಕವಸ್ತಂ ವ್ಯಸ್ತಂ. 4) In M., Sb., B. and D.

ಬುಗುವಂತಿರೆ ಪೇಳ್ವ, ಬಳಿ

ಕ್ಕಂ ಗುಣ್ವಂ ಪರಿವೆನೆಂಬವಂಗೆಂಟೆರ್ದೆಯೇ?

|| 21 ||¹⁾

12. Nāgavarma teaching his wife, to a great extent, made use of the prosody that had been propagated in the world by Piṅgala [and had been told by Indudhara to Umā].

ಇಂದು-ನಿಭಾನನೆ, ಮಂಗಳ-

ಛಂದಂ ಪಿಗಳನಿನವನಿಯೊಳ್ ಪರಪಿದೊಡಾ |

ಛಂದೋಂಬು-ರಾಶಿಯೊಳ್ ಮಿಗೆ

ತಂದದ ನಿಜ-ಸತಿಗೆ ನಾಗವರ್ಮಂ ಪೇಳ್ವಂ.

|| 22 ||²⁾

13. He recommends his work, the cchandombudhi, to his wife.

ವಿಧು-ಬಿಂಬಾನನೆ, ಛಂದೋಂ

ಬುಧಿಯುಬುದಿದೆನ್ನ ಪೆಸರ ಛಂದಮಿದು, ಕೇಳ್, |

ಬುಧ-ಸಮಿತಿ ಮೆಚ್ಚೆ ಪೇಳ್ವಂ

ಮಧುರ-ಗುಡ-ಪ್ರಚುರ-ವಚನ-ರಚನೆಗಳಿಂದಂ.

|| 23 ||³⁾

1) In Sa., Sb., M., B. and D. The reading given is nearly B.'s; D. has: ಬಳಿ | ಕೆ ಗುಣಂ ಪರಿವೆನೆಂ ಬವಂಗೆಂಟೆರ್ದೆಯೇ; M. and Sb.: ಬುಗುವಂತಿರೆ ಪೇಳ್ವವನೊಳ್ಳಹ ಕಬ್ಬಿಗ ಪೇಳ್ವನೆಂಬವಂಗೆಂಟೆರ್ದೆಯೇ, a reading against the metre; B. has: ಬಳಿ | ಕ್ಕಂ ಗುಣ್ವಂ ಪರಿವೆನೆಂಬವಂಗೆಂಟೆರ್ದೆಯೇ. Sa.'s reading is peculiar: ಜಗಕೇ ಛಂದದ ಬಲೈಯ | ಮಿಗಲೆನಿಸದೆ ಛಂದಮೆನಿಸಿ ಬುಧ-ಜನದ ಮನಂ-|| ಬುಗುವಂತಿರೆ ಪೇಳ್ವೊಡೆ ಕ | ಬ್ಬಿಗನೊರ್ವಂ ಪರಿಯನೆಂಬವಂಗೆಂಟೆರ್ದೆಯೇ || . 2) In Sa., Sb., M., D., B.; cf. H. Ra. under v. 1. Sb. and M. more correctly as to grammar: - - ಯೊಳ್ ಕಲ್ಪಂದಮನಾತ್ತೀಯ-ಸತಿಗೆ ನಾಕಿಗನುಸುರ್ದಂ. This reading gives Nāgavarma the name of Nākiga. This last word, according to some MSS., recurs also in vs. 111. 115. 137. 147. 153. 181. 215. 286 (instead of ಕರ್ತೃ-) where the text has Piṅgala. V. 131, line 3, the MSS. have: "In the way which Pināki and Nāki uttered"; Nāki alone, according to some MSS., occurs also v. 121 (instead of ಲೋಕದೊಳ್) and v. 151 (ನಾಕಿಯಂತೆವೊಲ್ instead of ಪಿಂಗಲೋಕ್ತಿಯೊಳ್). See Nākiga (Vishṇu) No. 273, b. 3) In Sa., Sb., M., D. (as the concluding verse of the work), H. and Ra. v. 3, Re. v. 2. ಗುಡ only in Sa., the others have ರಸ.

A. THE SYLLABLE-FEET¹⁾

ಅಕ್ಷರಗಣಂಗಳ್

I. CHAPTER

ಸಂಜ್ಞಾಧಿಕಾರಮೆಂಬ ಪ್ರಥಮಾಶ್ವಾಸಂ

1. The syllables or syllabical marks of the syllable-feet

ಅಕ್ಷರಗಣಾಕ್ಷರಂಗಳ್

14. The ten syllables of great distinction (ಲ=laghu, ಗ=guṛu). See verse 28, etc.

ಕಂದಂ

ಒಗೆದವು ಮ-ಯ-ರ-ಸ-ತ-ಜ-ಭ-ನ-

ಲ-ಗಾಕ್ಷರಂ, ಕೌಸ್ತುಭಾದಿ-ನಾನಾ-ವಿಧ-ವ |

ಸ್ತುಗಳೊಡನೆ ಪಯೋಂಬುಧಿಯೊಳ

ಗೊಗೆದುತಿರೆ, ಚಂದ್ರ-ವದನೆ, ಛಂದೋಂಬುಧಿಯೊಳ್. || 24 ||²⁾

2. The five long syllables and the two signs to mark the quantity of syllables

15. The sign for a metrically long (guṛu) syllable is a crooked perpendicular line; that for a metrically short (laghu) syllable is a straight perpendicular line. (The forms appear in A. Weber p. 203. 215. 416.) Instead of the first-mentioned sign Europeans use a horizontal line (—), and instead of the other a turned up half Bindu (∪). The European signs have been adopted for this Edition.

1) This heading is not in the manuscripts. Observe, from the beginning, that the syllable-feet are formed of unalterably fixed syllables occurring at fixed places. There is another kind of feet which is formed of a certain number of Moras (mātrā), a Mora being the quantity of a short syllable; such feet are called Mātrā Gaṇas. The Kanda verse (v. 269 seq.), for instance, consists of Mātrā Gaṇas, as do also all true Canarese metres. 2) In Sa., Sb., M., D., B., Rc. 3, H. and Ra. v. 4.

ಬರೆದೆಯ್ದಿಲಿ ಲೆಕ್ಕಮನಾ

ದರದಿಂ ಗುರು-ಲಘು-ವಿಭೇದಮು ಭಾವಿಸು ನೀಂ! |

ಗುರು ಪಿಂತೆ ಕೊಂಕಿ ತೋಲುವ

ಗೆರೆ; ಮುಂತಣ ಸೈತುಮಪ್ಪ ಗೆರೆ ಲಘು. ಕೆಳದೀ!

|| 25¹⁾ ||

16. A syllable, though short by itself (sayyakkara), within a verse becomes metrically long when followed by a double-consonant (ōttakkara), counting as much as a syllable followed by a double-consonant in a word.

ಗುರುವಕ್ಕುಂ, ಮುಂತೊತ್ತ

ಕ್ಕರವಾಗರೆ, ಪಿಂತೆ ನಿಂದ ಸೈಯಕ್ಕರಮು; |

ಗುರುವೊತ್ತುಗಳಿಂದಪ್ಪುದು

ನಿರಂತರಂ. ಚಾರು-ರೂಪ-ಭಾಸಕ-ಸತಿಯೇ!

|| 26²⁾ ||

17. Besides, a double-consonant (dadḍakkara) formed by a consonant being followed either by the Bindu or the Visarga; then the end of a Hemistich (padāntya, the length of which however ought to be always clearly expressed in practice); and a long vowel (dīrgha) are metrically long (guru).

ಬಿಂದು ವಿಸರ್ಗಂ ವ್ಯಂಜನ

ಮೊಂದಿದ ದಡ್ಡಕ್ಕರಂ, ಪದಾಂತ್ಯಂ, ದೀರ್ಘಂ |

ಬಂದೊಡಲಿ, ವನಜ-ಮುಖಿ, ಗುರು

ವೆಂದಂ ಸೈಯಡಿಯ ನಾಗವರ್ಮ-ಕವೀಂದ್ರಂ.

|| 27³⁾ ||

3. The figurative names for the eight syllable-feet, and for long and short syllables

18. By mixing long and short syllables three by three, the eight syllable-feet (akshara gaṇa) are obtained. An enumeration of their figurative names: dharāṇi, jala, agni, marut, vyoma, ravi, śaśāṅka, indranilaya.

1) In Sa., Sb., M., B., D., H. and Ra. v. 5, Re. v. 4, Rd. v. 4. B., D., Re. have ಸೈತುಮಪ್ಪ; M., Sa. ಸೈಕಮಪ್ಪ; Ra. ಸೈತನಪ್ಪ; Rd. ಸೈಪನಪ್ಪ. H. ಸೈಕನಪ್ಪ. 2) In Sa., Sb., M., B., D., H. Ra. v. 7, Re. v. 6, Rd. v. 3, O. v. 3. Sa., M., Sb. ಸೈಯಕ್ಕರ; H. and Ra. ಸೈತಕ್ಕರ; Rb. ಸೈಪಕ್ಕರ; Re. ವೈಯಕ್ಕರ. D. and B. ನಿಂದು ತೋರ್ಪಕ್ಕರ. 3) In Sa., etc., H. Ra. v. 8, Re. v. 7, Rd. v. 2, O. v. 2.

ಗುರು-ಲಘು-ಮಿಶ್ರಂ ಮೂಱಿ
 ಕೃರದಿಂ ಗಣಮಿಡು, ಲತಾಗಿ, ಬಗೆದೆಂಟು ತೆಱು; |
 ಧರಣಿ-ಜಲಾಗ್ನಿ-ಮರುದ್-ವೈ
 ಮ-ರವಿ-ಶಶಾಂಕೇಂದ್ರನಿಲಯಮಿವು ಗಣದ ಪೆಸರ್. || 28 ||¹⁾

19. Figurative names for Guru (triyambaka, rudra, or any other synonym) and Laghu (murântaka, hari, or any other synonym). Instead of the figurative names for the eight syllable-feet the eight letters, mentioned already in verse 23, are also used.

ನಯದಿಂ ಗುರುವೆಂಬುದು, ಕೇಳೆ,
 ತ್ರಿಯಂಬಕಂ; ಲಘು ಮುರಾಂತಕಂ, ಮೃಗ-ನಯನೇ! |
 ಮ-ಯ-ರ-ಸ-ತ-ಜ-ಭ-ನ-ಲ-ಗ-ಸಂ
 ಚಯಮೆಂಬುದು ನಿಯಮದಿಂ ಗಣಾಕ್ಷರಮಕ್ಕುಂ. || 29 ||²⁾

4. The way of calculating the eight syllable-feet

ಪ್ರಸ್ತಾರಕ್ರಮಂ

20. A first rule (the same as verse 325), the form of which appears to be this:

- — (Spondeus)
- ∪ — (Iambus)
- ∪ (Trochaeus)
- ∪ ∪ (Pyrrhichius)

ಗುರುಗಳನಿಟ್ಟವಲಾದಿಯ
 ಗುರುವಿಂದಂ ಕೆಳಗೆ ಲಘುವನಿಡು! ಮುಂತೆ ಸಮಂ |
 ಗುರು; ಮಾಱಣಿ³⁾ ಪಿಂತೆ; ನಿರಂ
 ತರ-ಲಘುಗಳನೆಯ್ದುವನೆಗಂ, ಮೃಗ-ನಯನೇ! || 30 ||³⁾

1) In Sa., etc., H. Ra. v. 12, Rc. v. 5, Rd. v. 13, O. v. 7. Ra. H. have, as their v. 13, a Kanda verse of their own: ಎಂತೆಂತು ನುಡಿಯಿ ವಿಸ್ಮಯ | ಮಂತಂತೊದವಿಪುರು ಹೃದಯದೊಳ್ ಪೇಳಿದನಾ || ದೃಂತನೆರೆ

ನಿನ್ನ ನಿಜವು | ತ್ತಾಂತಮನೆನಗಡಿಯ ಪೇಳ್ವು ದತಿಕೌತುಕಮಂ || 2) In Sa., Sb., M., B., D., H. Ra. v. 9, Rc. v. 8, Rd. v. 5, O. v. 4.

3) In Sb., M., B., D., Rd. v. 12 (instead of ಮಾಱಣಿ it has ಪೂರಣಿ).

21. The grand rule with three steps:

<i>First</i>	<i>Second</i>	<i>Third</i>
1	1 2	1 2 3
1. —	1. — —	1. — — —
2. ∪	2. ∪ —	2. ∪ — —
3. —	3. — ∪	3. — ∪ —
4. ∪	4. ∪ ∪	4. ∪ ∪ —
5. —	5. — —	5. — — ∪
6. ∪	6. ∪ —	6. ∪ — ∪
7. —	7. — ∪	7. — ∪ ∪
8. ∪	8. ∪ ∪	8. ∪ ∪ ∪

ಮತ್ತೇಳವಿಕ್ರೀಡಿತಂ

ಗುರುವೊಂದಂ ಲಘುವೊಂದನೆಂಟು-ಬರೆಗಂ ಪ್ರಸ್ತಾರಿಸಂತಾದಿಯೊಳ್
 ಗುರು-ಯುಗ್ಮಂ ಲಘು-ಯುಗ್ಮಮುಂ ಬರೆ ಚತುಃಸ್ಥಾನಂ-ಬರಂ ಮಧ್ಯದೊಳ್! |
 ಗುರು ನಾಲ್ಕುಂ ಲಘು ನಾಲ್ಕುಮೆಯ್ದೆ ಬರೆ ನೀನ್ ಅಂತ್ಯಂಗಳೊಳ್! ಸಂತತಂ,
 ನಿರವದ್ಯೇ, ಅತಿಚಾರು-ಪಂಕಜ-ಮುಖೀ, ಪ್ರಸ್ತಾರಮಿಂತೀ ಕ್ರಮಂ! || 31¹⁾ ||

5. The names and forms of the eight syllable-feet. cf. v. 27

22. A short verse with the figurative names (changing according to the selection of corresponding synonyms), i. e.

— ∪ ∪, śaśi	∪ — —, jala
∪ — ∪, sūrya	— ∪ —, vahni
∪ ∪ —, vāyu	— — ∪, gagana
— — —, dhare	∪ ∪ ∪, nāka

ಕಂದಂ

ಆದಿಯ ಮಧ್ಯಾಂತದೆ ಗುರು

ವಾದದೆ ಶಶಿ-ಸೂರ್ಯ-ವಾಯು; ಗುರುವಿರೆ ಧರೆ; ಮ |

1) In Sa., etc., H. Ra. v. 14, Re. v. 9, Rd. v. 11. M., Rd. read ನಾಲ್ಕುನೆಯ್ದೆ. M. (vs. 65. 66) has two other verses after our v. 30, together with Sb., and H. Ra. v. 10 and v. 11; the second one is also in Re. as v. 13; they are as follows: ಗುರುವಿನಡಿ ಮೊದಲ ಲಘುವಂ | ಬರೆ ಮುಂತಂ ಕೂಡೆ ತತ್ಸಮಂ ಬರೆ ಪಿಂತಂ || ಗುರುವಿಂದಂತೀವತ್ತಂ | ದೊರೆಯಲ್ತೆಯ್ದೆಱಿ (Ra. ದೊರೆಯದಿರೆಂತೆಯ್ದೆ) ಸರ್ವ-ಲಘುವಪ್ಪಿನೆಗಂ || 65 || ಮೂಟು ಗುರುವಿಟ್ಟು ಮೊದಲೊಳ್ | ತೋಟಿರೆ ಲಘು ಪಿಂತೆ (Ra. ಮುಂತೆ) ಮುಂತೆ ಸಮನಾಗಿಯೆ (Sb. ಸಮನಾದಿಯ, Re. ಸಮನಾರಿಯ, Ra. and H. deficient) ಬಿ || ಸ್ವೇಟಿಸು ಗುರು-ಲಘುವಂಮಿಗ (Re. ಸ್ವೇರಿಸುವಂ ಲಘು ತಮಿಗಂ, Sb. ಸ್ವೇಟಿಸುಗುಂ ಲಘುವಂಮಿಗ) | ಲಾಟವು ಗುರು ಪಿಂತೆ ಮುಂತೆ ಸಮನೆಂಟು-ವರಂ (Re. ತಾದವು ಗುರು ಮುಂತೆ ಪಿಂತೆ-) || 66 ||

ತ್ತಾದಿಯ ಮಧ್ಯಾಂತದೇ ಲಘು
ವಾದಡೆ ಜಲ-ವಹ್ನಿ-ಗಗನ; ಲಘುವಿ ನಾಕಂ.

|| 32¹⁾ ||

23. A longer verse of the same description.

— — — , dhâtri	— — ಁ , vyoma
ಁ — — , toya	ಁ — ಁ , âditya
— ಁ — , śikhi	— ಁ ಁ , abjâri
ಁ ಁ — , mâruta	ಁ ಁ ಁ , nâka

ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ

ಗುರು ಮೂಱಾಗಿರೆ ಧಾತ್ರಿ; ಮುಂತೆರಡು ಬಿಣ್ಣಿಂ ತೋಯಮಾದ್ಯಂತದೊಳ್
ಬರೆ ವಕ್ರಂ ಶಿಖಿಯೊಂದು ಕೊಂಕು ಕಡೆಯಿಂದಾ ಮಾರುತಂ; ವೈಮವೊ |
ಪ್ಪಿರೆ ಬಿಣ್ಣಿಂತೆರಡಾದಿಯೊಳ್; ನಡುವೆ ಕೊಂಕಾದಿತ್ಯನಬ್ಬಾರಿ ತ
ತ್ತಿರೆ ವಕ್ರಂ ಮೊದಲಲ್ಲಿ; ಮೂಱು ಲಘುವಿ ನಾಕಂ, ವಿಶಾಲೇಕ್ಷಣೇ! || 33²⁾ ||

24. A verse with the syllable-names, viz.

— — — , Ma gaṇa	ಁ — ಁ , Ja gaṇa
ಁ ಁ ಁ , Na gaṇa	— ಁ — , Ra gaṇa
— ಁ ಁ , Bha gaṇa	ಁ ಁ — , Sa gaṇa
ಁ — — , Ya gaṇa	— — ಁ , Ta gaṇa

ಕಂದಂ

ಗುರು ಲಘು ಮೂಱಿರೆ, ಮ-ನ-ಗಣ;
ಗುರು ಲಘು ಮೊದಲಲ್ಲಿ ಬರಲು, ಭ-ಯ-ಗಣ; ಮತ್ತಾ |
ಗುರು ಲಘು ನಡುವಿರೆ, ಜ-ರ-ಗಣ;
ಗುರು ಲಘು ಕಡೆಯಲ್ಲಿ ಬರಲು, ಸ-ತ-ಗಣಮಕ್ಕುಂ. || 34³⁾ ||

25. The figurative names and the syllable-names, (to which the European names have been added at the end), i. e.

1) In M. and Sb. The verse is not perfect regarding grammar (ಽಽನ = ಽಽನಂ). 2) Sa., Sb., etc., H. Ra. v. 15, Rc. v. 10, Rd. v. 10, O. v. 6. 3) In D., B. and O. v. 20. It is identical with v. 14 of the Kavi Jihvâ Bandhana; it is defective regarding grammar.

- — — , Ma gaṇa, Earth (bhūmi, dhātri, dharē, dharāṇi, urvi, etc.), *Molossus*
 ∪ — — , Ya gaṇa, Water (jala, toya, etc.) , *Bacchicus*
 — ∪ — , Ra gaṇa, Fire (agni, śikhi, vahni, anala, etc.) , *Amphimacrus (Creticus)*
 ∪ ∪ — , Sa gaṇa, Wind (vāta, māruta, vāyu, marut, etc.) , *Anapaestus*
 — — ∪ , Ta gaṇa, Sky (ambara, vyoma, gagana, etc.) , *Antibacchicus*
 ∪ — ∪ , Ja gaṇa, Sun (arka, āditya, sūrya, ravi, etc.) , *Amphibrachys*
 — ∪ ∪ , Bha gaṇa, Moon (śaśi, abjāri, śaśāṅka, indu, etc.) , *Dactylus*
 ∪ ∪ ∪ , Na gaṇa, Heaven (nāka, indranilaya, deva, indra, etc.) , *Tribrachys*

ಮ-ಗಣಂ ಭೂಮಿಯೆನಿಕ್ಕುಂ,

ಯ-ಗಣಂ ಜಲ, ರ-ಗಣಮಗ್ನಿ, ಸ-ಗಣಂ ವಾತಂ, |

ತ-ಗಣಾಂಬರ, ಜ-ಗಣಾರ್ಕಂ,

ಭ-ಗಣಂ ಶಶಿ, ನ-ಗಣ ನಾಕಮುಜ-ವದನೇ!

|| 35¹⁾ ||

26. Special cases in which the several syllable-feet are used (at the beginning of a verse), viz.

— — — in blessing (āśīrvāda)

∪ — ∪ in showing fear (bhīta)

∪ — — in coming to war (parabalamuttigē)

— ∪ ∪ in being happy and liberal
(toṣatyāgi)

∪ ∪ — in suffering pain or being sick (kleśavyādhi)

— — ∪ in sacking (dhāliyiḍuvikē)

— ∪ — in showing courage (dhairya)

∪ ∪ ∪ in desiring (kāmi)

1) After this verse (defective in grammar, but also in H. and Ra.'s VII.) there follow in M. and Sb. 23 verses about gaṇa-phala-vṛtti, i. e. the good or bad consequences connected with the use of the syllable-feet, and about gaṇa-lakṣhaṇa, i. e. the colour, presiding deity (adhidaiva), caste (kula) and good or bad character of the several feet. Only 3 of the verses are in Rd.; in Ra. and H. some of them are given in a supplement after chapter 6, that does not bear the signature of belonging to the original work; Re. has 5 of them after our v. 32. D. and B. have 8 of them after the same verse; one of them occurs also in the Kavi Jihvā Bandhana as v. 15, and as v. 1 in Rd. and O. In O. there are 4 of them. One that is in B., D., Sa., and Re. as v. 12, is in none of the others. Verse 35 of our text shows a peculiar character, and has, therefore, been adduced; it is in all the MSS. Rd.'s reading (v. 14) of it has been adopted, as it brings in all the feet. The Kavi Jihvā Bandhana, in its v. 51, states that when one is in doubt about the foot with which to begin a verse, the deva-foot i. e. ∪ ∪ ∪ (Tribrachys) is always very good. Here is the verse: ಭಾವಿನೆ ಪದ-ಪದ್ಯಂಗಳ | ಸಾವನ ಮೊದಲಲಿ ಗಣಕ್ಕೆಯದುವಿದುವೆನದೆ (the ದೆ ought to be long, but then there would be 5 Moras to the foot) || ದೇವ-ಗಣವಿಟ್ಟು ಮುಂದ | ಕೃಷ್ಣ-ಗಣಂ ಬಂದಡುತ್ತಮಂ, ಕಮಲ-ಮುಖೀ! || 51 || This verse, with a very slight alteration, occurs as v. 30 in D. and B. D. and B. also say that a poem ought to contain śrī (at its beginning): ಶ್ರೀಕಾರಂ ಸೈತಾಗರೇ, | ಲೋಕ-ತ್ರಯ ದಲ್ಲಿ ಕೀರ್ತಿ-ವಡೆದುದು ಪದ್ಯಂ; || ಶ್ರೀಕಾರಮಿಲ್ಲದ ಪದಂ | ಲೋಕದೊಳದು ಸಲ್ಲದೆಂದನಾ ಘನವರ್ಮಂ. || 28 ||

ಶಾರ್ಫಲವಿಕ್ರೇಡಿತಂ

ಆಶೀರ್ವಾದದೊಳುರ್ವಿಯುಂ, ಪರ-ಬಲಂ ಮುತ್ತಿದೊಡಾ ತೋಯಮುಂ,
 ಕ್ಲೇಶ-ವ್ಯಾಧಿಗೆ ವಾಯು, ಧೈರ್ಯಕನಲಂ, ಭೀತಂಗಮಾದಿತ್ಯನಾ |
 ತೋಪ-ತ್ಯಾಗಿಗೆಯಿಂದು, ಧಾಳಿಯಿಡುವಂಗದುಬರಂ, ಕಾಮಿಗಂ
 ಭಾಸ್ತದ್-ದೇವ-ಗಣಂಗಳೆಂದಱುಪಿದಂ, ಪಂಕಜ-ಪತ್ರೆಕ್ಷಣೇ! || 36 ||

6. The Refrain

27. If there occurs a refrain (pallava) in true Canarese poetry, it is to be in the feet (gana) of the verse (pada) to which it is attached.

ಕಂದಂ

ನಲ್ಲಳೆ, ಪದಮಿಡುವೆಡೆಯೊಳ್
 ಪಲ್ಲವದೊಳ್ ಪದದೊಳುಭಯ-ಗಣ-ಸಮನಾಗಲ್, |
 ಸಲ್ಲಲಿತ-ಕೀರ್ತಿಯಾದಪು
 ದಲ್ಲದೊಡಾ ಕ್ತತಿಗೆ ಹಾನಿ ತಪ್ಪದೆ ಬರ್ಕುಂ. || 37 ||¹⁾

7. The Verse-lines

28. A verse in one of the syllable-feet metres consists of four lines (čaraṇa, also pāda, pada), a fault in which would be injurious to the honor and feelings of the king (in whose service the poet is), poet, writer and reader.

ಚರಣಂಗಳ್ ನಾಲ್ಕುವಱೊಳ್,
 ಪರಿಕಿಸೆ, ಕರ್ತಂಗೆ ಕವಿಗೆ ಲೇಖಕನಪ್ಪಂ |
 ಗಿರದಕ್ಕುಮಪಾಯಂಗಳ್;
 ಚರಣಾಂತ್ಯದೊಳೊಡುವಂಗೆ, ಪಂಕಜ-ನಯನೇ! || 38 ||²⁾

8. The Pause

29. The pause or Caesura (yati) of a verse forms, so to say, a place for taking breath.

ಯತಿಯೆಂಬುದು ಗಣ-ನಿಯಮ-
 ಪ್ರತತಿಗುಸುರಾರ್ಣಮಂತದು ದಾಂಟಲ್ಯಾ |

1) Only in Sa., B. and D.

2) In Sb., M., B. and D.

ಯತಿ ಕೆಡುಗು; ದಾಂಟಿದೊಡಾ

ಯತಿ ಕೆಡೆ, ಕವಿತಾಭಿಮಾನಮೇನ್ ಎಸೆದಪುದೋ?

|| 39¹⁾ ||

9. Faults in Poetry

30. The following eighteen faults (dosha) are to be avoided: asad artha, viparīta kalpanā, abhavya, dushkara, grāmya, nīrasa, apraudhatē, apratīti vācāna, dussandhi, viśleṣha, na-shṭa samāsa, naya nāśa (?), rīti viphala (?), dullakṣhaṇa, hāsyā vāc, vishama, asaumya (?), anojē (?).

ಮತ್ತೇಭವಿಕ್ರೇಡಿತಂ

ಅಸದರ್ಥಂ ವಿಪರೀತ-ಕಲ್ಪನೆಯಭವ್ಯಂ ದುಷ್ಕರಂ ಗ್ರಾಮ್ಯ-ನೀ
ರಸಮಪ್ರಾಧತೆಯಪ್ರತಿತಿ-ವಚನಂ ದುಸ್ಸಂಧಿ ವಿಶ್ಲೇಷ-ನ |

ಪ್ಪ-ಸಮಾಸಂ ನಯ-ನಾಶ-ರೀತಿ-ವಿಫಲಂ ದುಲ್ಲಕ್ಷಣಂ ಹಾಸ್ಯ-ವಾಗ್-
ವಿಪಮಾಸೌಮ್ಯಮನೋಜೆಯೆಂಬಿವಿನಿತುಂ ದೋಷಂಗಳಪ್ಪಾದಶಂ. || 40²⁾ ||

1) In Sa., Sb., M., B., D., H. Ra. v. 11, Rc. v. 17. Nāgavarma, like Piṅgala (VI., 1: yatir viśhedaḥ), does not give any particular rules regarding the Caesura; but further on (from v. 124), when adducing the various Sanskrit metres, he uses to point out the places where it is to be put. Halāyudha, in his commentary on the Piṅgala Chandaḥ Sūtras, cites the following ślokas from a yatyupadeśopanishat: ಯತಿಃ ಸರ್ವತ್ರ ಪಾದಾಂತೇ * ಶ್ಲೋಕಾರ್ಥೇ ತು ವಿಶೇಷತಃ * | ಸಮುದ್ರಾದಿ-ಪಾದಾಂತೇ ಚ * ವ್ಯಕ್ತಾವ್ಯಕ್ತವಿಭಕ್ತಿಕೇ * || 1 || ಕ್ವಚಿತ್ ತು ಪದಮಧ್ಯೇ ಪಿ * ಸಮುದ್ರಾದೌ ಯತಿರ್ ಭವೇತ್ * | ಯದಿ ಪೂರ್ವಾಪರೌ ಭಾಗೌ * ನ ಸ್ಯುತಾಮೇಕವರ್ಣಕೌ * || 2 || ಪೂರ್ವಾಂತವತ್ ಸ್ವರಃ ಸಂಧೌ * ಕ್ವಚಿದೇವ ಪರಾದಿವತ್ * | ದ್ರಷ್ಟವ್ಯೋ ಯತಿಚಿಂತಾಯಾಂ * ಯಣಾದೇಶಃ ಪರಾದಿವತ್ * || 3 ||

i. e. "The Caesura always (occurs) at the end of a quarter (pāda, of a verse); then, especially, at (the end of) the half of a verse; and then also at the end of the words (which are marked out in the rules) by such words as 'samudra' (words that signify certain numbers). (The end of a word marked out by 'samudra', etc.) may show either a direct case-inflection or an indirect one (i. e. one which is in a state of sandhi with the following word) (v. 1). At the places (marked out by) 'samudra', etc., however, the Caesura, now and then, may occur also in the midst of a word; but only in the case when the word's first and second part (produced by the Caesura) have no claim to one and the same letter (v. 2). A vowel which has been produced by sandhi, is (generally) looked upon as forming the end of the preceding word, seldom as forming the beginning of the next one; such a half-vowel (of ಇ, ಉ and ಋ, for instance: ದಧ್ಯತ್ರ, ಮಧ್ಯತ್ರ, ಪಿತ್ರರ್ಥಂ=ದಧಿ-ಅತ್ರ, ಮಧು-ಅತ್ರ, ಪಿತ್ರ-ಅರ್ಥಂ), however, with regard to Caesura, is always considered as forming the beginning of the next word". (v. 3.) But Gaṅgādāsa, in his Chandomañjari, states that Sveta, Māṇḍavya and other Munis did not acknowledge any rules of Caesura. See A. Weber, Indische Metrik, p. 222. 364.

2) Only in Sb., M. and L. The reading of them all is very corrupt, and the words in English letters with a sign of interrogation are mere guesses arrived at by comparing the letters of the three different readings.

10. Alliteration in three classes

31. Alliteration (*prâsa*, *prâsu*) as it is to occur in each verse of Canarese poetry, generally speaking, is the custom of putting the second letter of the first line or quarter (*pâda*) in the same place of the other quarters.

ಕಂದಂ

ಪಾದದೊಳೆರಡನೆಯಕ್ಕರ

ಮಾದರದಿಂದಾವುದಾದುದನಲಿ¹⁾ತದಲಿಂ |

ಪಾದದೊಳೆಡುವಡದಕ್ಕುಂ,

ಭೇದೊಕ್ಕಿ-ಕ್ರಮ-ವಿಚಾರಿ, ತೋರ-ಪ್ರಾಸಂ.

|| 41¹⁾ ||

32. The six kinds of alliteration of the *first* class and their names, viz.

The alliteration formed by:

1. short letters (*nija*) is the *Lion* (*singa*, *hari*);
2. long letters (*dīrgha*) is the *Elephant* (*gaja*, *kari*);
3. the Bindu (and the preceding Consonant) is the *Bull* (*vṛishabha*);
4. the (final) Consonant (*vyañjana*, of the preceding word and the initial one of the following word) is the *Monster* (*śarabha*);
5. the Visarga (with the Consonant that precedes it) is the *Goat* (*aja*);
6. double Consonants (*daḍḍakkara*, *ōttu*) is the *Horse* (*haya*, *turaṅga*).

ಹರಿ ಕರಿ ವೃಷಭ-ತುರಂಗಂ

ಶರಭಮಜಂಗಳುಮೆನಿಪ್ಪ ಪಟ-ಪ್ರಾಸಕ್ಕುಂ; |

ತರುಣಿ, ನಿಜ-ದೀರ್ಘ-ಬಿಂದುವಿ

ನಿರದೊತ್ತಂ-ವ್ಯಂಜನಂ-ವಿಸರ್ಗದಿ ಬರ್ಕುಂ.

|| 42²⁾ ||

1) This is only in Rc. as v. 21. The Kavi Jihvâ Bandhana has the following as its v. 4 of chapter II.: ಪೊದಲಕ್ಕರದಿಂ ಮುಂತಣ | ದದು ನೋಡಲ್ ಪ್ರಾಸದಕ್ಕರಂ; ತತ್-ಪ್ರಾಸಂ || ವಿಧಿತಂ ನಾಲ್ಕುಂ ಪಾದ | ಕೃದಂತುಸುಗುಂ ವರ್ಣವೊಂದೆ ಪದ-ಪದ್ಯಕ್ಕಂ. || 2) This occurs only in Sa., and is the same as Kavi Jihvâ B. II., 5. After it Sa. has some explanations in prose to be quoted in the note to v. 42, from which it will be seen that it is slightly doubtful whether the Bindu of No. 3 and the Visarga of No. 5 belong to the first or second syllable. The Kavi Jihvâ Bandhana's instance for the Bull: ಬಂದಂಜ — ಕೊಂದಂಗ — ನಂದಂಗ — ಬಂದಂಶಿ is somewhat dubious by itself; but when compared with its instance for the Goat, i. e. ಪಾಶಃ ಸಂ — ವಾಸಃ ಪ — ನಾಶಃ ಪಂ — ಲಾಸಃ ಪಿ, it becomes certain that that work refers the Visarga as well as the Bindu to the second syllable; instances, however, of these two kinds are rare. Observe that what, in the next note, by Sa., is called "dushkara prâsa" (ದುಷ್ಕರಪ್ರಾಸ), the Kavi Jihvâ Bandhana (II., 24) calls "dustara prâsa" (ದುಸ್ತರಪ್ರಾಸ), its instance being: ಪ್ರಸ್ತುತ — ನೃಸ್ತುಪ — ದ್ವಿಸ್ತರ — ಹಸ್ತಂ ಶಿ. Here the Visarga is supplanted by "s" (ಸ).

ನಿಜದಿಂ ಬಂದೊಡೆ ಸಿಂಗಂ;
 ಗಜ ದೀರ್ಘಂ; ಬಿಂದು ವ್ರಪಭ; ಮೆಜನ ಶರಭಂ; |
 ಅಜನು ವಿಸರ್ಗಂ; ಹಯಮಂ
 ಬುಜ-ಮುಖಿ, ದಡ್ಡಕ್ಕರಂಗಳಿವು ಪುಟ-ಪ್ರಾಸಂ. ¹⁾ || 43 ||

33. An instance of the *Lion*. (By the presence of a good poet who is like the full moon, the Ambrosia sea of poetry begins to swell.)

ಸಕಳ-ಕಳಾ-ನಿಧಿ-ನಿಕಟದೆ
 ಸುಕರ-ರಸ-ಪ್ರಕಟ-ಕಾವ್ಯಮೆಂಬಮೃತ-ಪಯೋ |
 ಧಿ ಕರಂ ಪೆರ್ಚುಗುಮಲ್ಲದೆ
 ಕುಕವಿ-ಬುಧ-ಪ್ರಭೃತಿಯಿದಿರೊಳೇಂ ಪೆರ್ಚುಗುಮೇ? || 44 || ²⁾ ಇದು ಸಿಂಗಪ್ರಾಸಂ.

34. An instance of the *Elephant*. The alliteration-syllable, though short by itself, may be long also on account of a following double-consonant. (Only a good poet has access to the Parnassus.)

ಆರಾರೇವಿರ್ ಶಾಸ್ತ್ರ-
 ಶ್ರೀ-ರೋಹಣ-ಗಿರಿಯನಲ್ಲಿ ನವ-ಕವಿತಾ-ಚಿಂ |
 ತಾ-ರತ್ನಂ ದೊರಗುಮೆ ಶೇ
 ಜೋ-ರೂಪ-ಕೃಪೆಯಿರದಂಗೆ ಧರಣೀ-ತಳದೊಳ್? || 45 || ³⁾ ಇದು ಗಜಪ್ರಾಸಂ.

1) This ungrammatical verse is in Sb., M., O. v. 10, H. and Ra.'s supplement, Rc. v. 18, Rd. v. 16, B., D. After it, in all the manuscripts, though differing much regarding the wording, also in Sa., a verse, on the good and evil resulting from the use of the several alliterations, occurs that has not been given in the text. Verses 43—48 are instances adduced by the Editor. There are instances only in B. and D., and they are taken word for word from the Kavi Jihvâ Bandhana (II., 7-12). Sa.'s Prose-sentences alluded to in the note to v. 41, are as follows: ಸಿಂಹಪ್ರಾಸಕ್ಕೆ ಲಕ್ಷಣಂ | ಸರಸಿಜಜ | ಲರುಹ | ಇದು ದೇವಗಣಂ || ಗಜಪ್ರಾಸಕ್ಕೆ ಲಕ್ಷಣಂ | ಪಂಕಜ | ಕಿಂ ಕರ | ಇದು ಭಗಣಂ || ವೃಷಭಪ್ರಾಸಕ್ಕೆ ಲಕ್ಷಣಂ | ಧರಾಧರ | ಮರಾಳ | ಇದು ಸೂರ್ಯಗಣಂ | ತುರಂಗ ಪ್ರಾಸಕ್ಕೆ ಲಕ್ಷಣಂ | ಮುತ್ತಚಕೋರಲೋಚನೆ | ಬಿತ್ತಜರಾಜಧಾನಿ | ಇದು ಲಕ್ಷಣದಲ್ಲಿ ಭಗಣಂ || ಕರಭಪ್ರಾಸಕ್ಕೆ ಲಕ್ಷಣಂ | (ನೀರೊಳ್) | ತತ್ತೀಹ ಯು | ತುತ್ತಂಪಕಗಂಧ | ಇದು ಅಕಾಶಗಣಂ | ನಾಂದಿಯ ಮೊದಲಿಗೆ ಸಲ್ಲದು || ಅಜಪ್ರಾಸಕ್ಕೆ ಲಕ್ಷಣಂ | ಸ್ವಃಕಾಂತಾ | ಇದೆ ದುಷ್ಕರಪ್ರಾಸವೆಂಬದು | ಇದು ನಾಂದಿಯ ಮೊದಲಿಗೆ ಆಗದು || ಇಂತು ಪ್ರಾಸಲಕ್ಷಣಸ್ವರೂಪವನವು || As it appears Sa.'s Bull is wrong. The Kavi Jihvâ Bandhana's instances, as to method and name, correspond to those of the text; here follow the beginnings: Lion ಸದಮ; Elephant ಮಾರಾರಿ; Bull ಬಂದಂಜ; Monster ಸನ್ಮಾರ್ಗ; Goat ವಾಶಃಸಂ; Horse ಸಗ್ಗದ. There is, however, the possibility, though very slight, that Sa.'s scheme of the Elephant is the true pattern for the Bull, and his scheme of the Goat that for the Goat, viz. that the Bindu or the Visarga of the rule, against the Kavi Jihvâ Bandhana, refers to the end of the first syllable. 2) Rājasekhara I., 25. 3) Rājasekhara I., 29.

35. An instance of the *Bull*. (King, come and see the beautiful garden!)

ಆ ನಂದನಮಂ, ವಿಜಿತ-ಮ
ಹಾನಂದನಮಂ, ನಿಜಾಂತರಾಳಾತ್ರಿತ-ಲೋ |
ಕಾನಂದನಮಂ, ತೋಷಿತ
ಮಾ ನಂದನಮಂ ನಿರೀಕ್ಷಿಸಲ್ ನಡೆ, ನೃಪತೀ! || 46¹⁾ || ಇದು ವೃಷಭಪ್ರಾಸು.

36. An instance of the *Monster*. (The Elephant and her young one in the hot season.)

ಬಾಯ್ವಿಡುತೆಯ್ವಿದ ಮಲಿಯಂ
ತಾಯ್ವಿಡಿ ನಡೆ ನೋಡಿ, ಬಾಡಿ, ತಾಪಂ ಮೊದಲಿಂ |
ದೆಯ್ವಿಡಿ ನೆಗ್ಗಿರೆ, ತೆಗೆದೇಂ
ಕೆಯ್ವಿಡಿದೂದಿದುದೊ ಸೋಷ್ಣ-ಜಲಮಂ ಬಸುಲಿಂ? || 47²⁾ || ಇದು ಶರಭಪ್ರಾಸು.

37. An instance of the *Goat*.

ನೀಂ ನಿಶಂಕೆಯನೀ! ದೇ
ವಾ ನಿಶರಣ-ಜನರಿಗೆ ಶರಣಾಗೀಗಳ್! |
ಕೇಳ್, ನಿಶಮಮಂ ಪರಿಹರಿ
ಸೀ ನಿಶಾಪ-ಪ್ರಸಾದಮಂ, ಕರುಣಾತ್ಮಾ! || 48 || ಇದು ಅಜಪ್ರಾಸು.

38. An instance of the *Horse*. (The Jasmin buds among the young Mango leaves are like the stars, and the black bees alighting on them like the coming darkness of the evening.)

ಮಲ್ಲಿಗೆ ಮಾ-ಮರದೆಳೆ-ದಳಿ
ರಲ್ಲಿ ಮುಗುಳ್ತಡಲಿ, ಮುಗುಳ್ಳೆಸೆದವು ಸಂಧ್ಯಾ- |
ಸಲ್ಲಲಿತ-ತಾರಕಾಳಿಯೊ
ಲಲ್ಲಿಳಿವಾಡಿಗಳಿಳಿವ ತಮಮೆನಿಸಿಕುಂ. || 49³⁾ || ಇದು ಅಶ್ವಪ್ರಾಸು.

39. Without Alliteration Canarese poetry is worthless.

ನುತ-ಶಬ್ದಾಲಂಕಾರದೊ
ಳತಿಶಯಮದು ಕನ್ನಡಕ್ಕೆ ಸತತಂ ಪ್ರಾಸಂ; |
ಕ್ತತ-ಕ್ತತ್ಯಮಪ್ಪುದೆಲ್ಲರ
ಮತದಿಂದದು ತಪ್ಪೆ, ಕಾವ್ಯಮೋ ಶೋಭಿಪುದೇ? || 50⁴⁾ ||

1) Rajaśekhara X., 5. 2) Rājaśekhara V., 40. 3) Rājaśekhara II., 41. 4) Rc. v. 20, and D., B.

40. The six kinds of alliteration of the *second* class and their names:

1. The *praised* alliteration consists of the consonants (letters) of conjunction (or suitableness, sambandhâkshara, yogâkshara), as it seems of the consonants which in the first class (verses 42-49) have been assumed to be peculiarly suited to form the alliteration, viz. consonants not only cognate *i.e.* classified under the same head, but identical, in this case possessing also *one and the same vowel* (vinuta prâsa, suprâsa).
2. The first *peaceful*¹⁾ one consists of the mentioned consonants of conjunction, these having not one and the same vowel (śânta pûrva prâsa, śânta prâsa).
3. The second peaceful one or *that of classified consonants* consists of consonants that are not the same, but fall under the same head, with vowels according to one's convenience (varga prâsa). For another peaceful alliteration that, however, ought not to be imitated, see the note to v. 330.
4. The *proximate* one consists of the unclassified, but proximate consonants ś, sh, and s, the vowels falling under no rule (samîpa prâsa).
5. The *successive* one occurs when the syllable of alliteration is frequently repeated throughout the whole verse, with vowels as convenient (anugata prâsa, anuprâsa; cf. the Sanskrit "vr̥tti").
6. The *final* one happens when an alliteration is put also at the end of each quarter or line (pâda), this alliteration being not the same as the initial one (anta prâsa).

ವಿಢುತ-ಪ್ರಾಸು ಶಾಂತೋ

ಪಢತು ವರ್ಗೋದಿತು ಸಮೀಪ-ಗತು ಮ |

ತ್ವಢು-ಗತಮುತ-ಗತು ಸು

ಜಢಿತು ವಿಭವೋಕ್ತಿಯಿಂದಿವಂತಾಱು ತೆಱು.

|| 51 ||

41. An instance of the *praised* alliteration or of No. 1. Mâtrê = Mora; see, previously, the note to A., p. 7.

ಮಢೆಗಿಢ್ದು ಬರ್ಕುಮೆಢ್ದಾಢ್

ಅಢೇಕ-ವಿಧ-ವಸ್ತು-ವಾಹಢುಗಳಢೊಸೆದಿ |

ಬಢೆ ಪಸರಿಸಿ, ಕುಳ್ಳಿದೆಢ್.

ಜಢೇಶಢಿಂತೇಕೆ ಕಳೆದು ಪೋದಢೊ? ಪೇಳಾ! || 52 || ಇದು ವಿಢುತಪ್ರಾಸು.

1) "Peaceful" means to say that, though there be no uniformity, there is harmony.

2) Rc. v. 22, B., D. 3) Rc. 23, B., D. See the beginning of the next verse which expressly states that this verse forms an instance of the vinuta prâsa.

ಉಬುದು ವಿನುತ-ಪ್ರಾಸಂ;

ಸುಬುಧಾಕ್ಷರದೊಳೆಲ್ಲ ಮಾತ್ರೈಗಳೂ ತ |

ತ್ತಿಂಬಾಗೆ ಬೆರಸಿ, ಶೋಭಾ

ಡಂಬರಮಂ ಪಡೆಗುಮುಚಿತ-ಕಾವ್ಯೋಕ್ತಿಗಳೊಳೆ.

|| 53¹⁾ ||

42. Definition of the first *peaceful* alliteration or of No. 2, pointing out the distinction between this and No. 1. In No. 2. the letters are *yogâksharas*, but the vowels no *ekasvaras*.

ಬೆರಸಿರೆ ಮುಂದಂ ಯೋಗಾ

ಕ್ಷರಂಗಳೇಕ-ಸ್ವರಂಗಳಿಂ, ಸುಪ್ರಾಸಂ |

ನೆರೆದು,—ವಿಪರ್ಯಾಸ-ಕ್ರಮ

ಮಿರೆ, ಸತತಂ ಶಾಂತ-ಪೂರ್ವಮಕ್ಕುಂ ಪ್ರಾಸಂ.

|| 54²⁾ ||

43. Definition of the second *peaceful* alliteration, that of *classified consonants*, or of No. 3.

ಶಾಂತ-ಪ್ರಾಸದ ಭೇದಮ

ದಿಂತಕ್ಕುಂ; ವರ್ಗದಕ್ಕರಂಗಳೆ ನಾಲ್ಕುಂ |

ಶಾಂತಮಿರೆ, ಪೇಳ್ವ ತಾಣದೊ

ಳಂತಕ್ಕುಂ ಪ್ರಾಕ್ತನೋಕ್ತ-ವರ್ಗ-ಪ್ರಾಸಂ.

|| 55³⁾ ||

44. An instance of No. 3.

ಸಕಲ-ಜನ-ವಿನುತನಂ, ಶತ

ಮಖ-ಸದೃಶ-ವಿಶಾಲ-ವಿವಿಧ-ವಿಭವೋದಯನಂ, |

ಸುಗುಣ-ಗಣ-ಯುತನನರಿ-ಬಲ-

ವಿಘಟನನಂ ಕಂಡನಣುವನಾ ರಾಘವನಂ.

|| 56⁴⁾ || ಇದು ವರ್ಗಪ್ರಾಸಂ.

45. Definition of the *proximate* alliteration or of No. 4.

ಇದು ಸದ್ವರ್ಗ-ಪ್ರಾಸ

ಕ್ಕುದಾಠ್ಠತಂ. ಕುಱಿತ ಶ-ಷ-ಸ-ವರ್ಣ-ತ್ರಯಮು |

ವಿದಿತ-ಪ್ರಾಸ-ವಿಯುಕ್ತಾ

ಸ್ವದದೊಳೆ ನಿಲೆ ಪೇಳ್ವೊಡದು ಸಮೀಪ-ಪ್ರಾಸಂ.

|| 57⁵⁾ ||

1, Re. v. 24, B., D.

2) Re. v. 25, B., D.

3) Re. v. 26, B., D.

4) Only in D., B.

5) Re. 27, D., B.

46. An instance of No. 4.

ಶತಧರ-ಬಿಂಬಾನನೆಯಂ,
ಝಷಕೇತನ ಮಾತೆಯಂ, ಸರೋಜಾಂಬಕೆಯಂ, |
ಬಿಸ-ವಿಶದ-ವರ್ಣೆಯಂ ಕಂ
ಡೊಸೆದಂ ಬನದೊಳಗೆ ಜನಕ-ತನುಜಿಯನಣುವಂ. || 58¹⁾ || ಇದು ಸಮೀಪಪ್ರಾಸಂ.

47. Definition of the *successive* alliteration or of No. 5.

ಏದಿಂತು ಸಮೀಪ-ಪ್ರಾ
ಸಂ ದರ್ಶಿತಮಾಯ್ತು. ಮತ್ತನುಪ್ರಾಸಮುಮು |
ಸಂದಿಸಿದೊಳೆಯಕ್ಕರವೊಂ
ದೊಂದೊಳೆಯವಡೆಯುಸುದೊಡನುಗತಮಕ್ಕುಂ. || 59²⁾ ||

48. An instance of No. 5.

ಜನ-ವಿನುತನನಘನನುಪಮ
ನನುನಯ-ಪರನರಸನಿನಿಸು ನಿನಿನಿದು, ಮನೋ |
ಜನಿತ-ಮುದನನಿಲ-ತನಯನ
ನನ್ಯತ-ವಚನ-ರಚನನಂತಿರೆನೆ ನುಡಿದನವಂ. || 60³⁾ || ಇದು ಅನುಗತಪ್ರಾಸಂ.

49. Definition of the *final* alliteration or of No. 6.

ಇಂತಿದನುಪ್ರಾಸಂ. ಪಾ
ದಾಂತದೊಳೆಂದಾವುದಾನುಮಿಟ್ಟುಕ್ಕರಮು |
ಮುಂತಣ ಪಾದಾಂತಂಗಳೊ
ಳಂ ತಡೆಯದೆ ಪೊಳ್ಳೊಡು ತದಂತ-ಪ್ರಾಸಂ. || 61⁴⁾ ||

50. An instance of No. 6. See v. 226; 234; 257 seq.; 272 seq.

ಅತಿ-ವಿಶದ-ಯಶೋ- ವೃತ್ತಂ,
ನತ-ಸಕಲಾರಾತಿ-ಜನ-ವಿತಾನಂ, ಮತ್ತಂ |
ವಿತತ-ಶ್ರೀ-ಸಂಪತ್ತಂ,
ಶತಮಖ-ಸದೃಶಾನುಭಾವ-ವಿಭವಂ-ಚಿತ್ತಂ. || 62⁵⁾ || ಇದು ಅಂತಛ್ರಾಸಂ.

51. The four kinds of alliteration of the *third* class, occurring along with the ten simple alliterations (*prâsa*) and the successive (*anuprâsa*) and final one (*antaprâsa*).

1) Only in D., B. 2) Re. 28, D., B. 3) Re. 29, D., B. 4) Re. 30, D., B. 5) D., B.

ಪ್ರಾಸಾನುಪ್ರಾಸಾಂತ-

ಪ್ರಾಸುಗಳ್ ಮೂಱ್ ಇವತಿಶಯುಗಳ್. ಮತ್ತಂ |

ಪ್ರಾಸಾಭಾಸು ಮಾಱುಂ;

ಭಾಸುರ-ಕಂಜಾಯತಾಕ್ಷಿ, ಕೇಳ್, ಅದನೊರೆಮೆ.

|| 63¹⁾ ||

Alliterations

1. in which, instead of only one, two letters (2nd and 3rd) are made to rhyme (dvi-prâsa, according to the Kavi Jihvâ Bandhana: dvivarna prâsa);
2. which take place twice (or oftener) within a quarter, viz. near the beginning and midst (or at other places) of it (dvandva prâsa);²⁾
3. in which three letters (2nd, 3rd and 4th) are made to rhyme (triprâsa or trivarna prâsa);
4. which, in the same shape, occur at the end and at the beginning of each quarter (antâdiprâsa).

ದ್ವಿ-ಪ್ರಾಸು, ಸುಭಗಂ ದ್ವಂ

ದ್ವ-ಪ್ರಾಸು, ಕಾವ್ಯ-ರಚನೆಗುಚಿತಮೆನಿಪ್ಪ |

ತ್ರಿ-ಪ್ರಾಸು, ಸಲೆಯಂತಾ

ದಿ-ಪ್ರಾಸು, ಬೇಱಿ ನಾಲ್ಕು ತೆಟನಾಗಿರ್ಕುಂ.

|| 64³⁾ ||

52. An instance of the Dviprâsa or No. 1.

ಅರಸರೊಳೆ ನೀಂ ಸರಸರ

ನರಸಿ ಮೆಱಿವೊಲಾಡುತಿರ್ಪ ನಿನಗಿದು ಗುಣವೇ? |

ಅರಸರ ಸರಸವ ಬಲ್ಲರೆ?

ಸರಸವನಾಡರಸರಲ್ಲದವರೊಳ್, ಮಗಳೇ!

|| 65⁴⁾ || ಇದು ದ್ವಿಪ್ರಾಸಂ.

53. An instance of the Ādyanta Prâsa or No. 4.

ವಿಮಲರ ಮಿತ್ರಂ, ವಿಮಲಂ,

ವಿಮಲ-ವಿನತ-ಮೂರ್ತಿ, ವಿಮಲರೊಳ್ಳತಿ-ವಿಮಲಂ, |

ವಿಮಲ-ನ್ಯಾಯದೆ ವಿಮಲಂ,

ವಿಮಲ-ರುಚಿ-ಮಯಂ, ನಿರಂತರಕ್ಕಂ ವಿಮಲಂ. || 66 || ಇದು ಆದ್ಯಂತಪ್ರಾಸಂ.

11. A short Survey of the subjects to come.

54. According to Nāgavarma's opinion there are 3½ mother-languages (Sanskṛita, Prākṛita, Apabhramśa and Paisācika) and 56 daughter-languages (Draviḍa, Andhra, Kārṇāṭaka,

1) Re. 31, D., B. Instead of ಮಾಱುಂ Re. and D. have ಮೂಱುಂ, B. has ಮೋದಂ; ಮಾಱುಂ, i. e. new form too, is a guess.

2) This kind may be called "co-ordinate alliteration." Cf. Lalita (v. 217), Krauñca pada (v. 221), Vanalatē (v. 226), the Mālāvṛttas (vs. 233. 234), the Raghaṭēs (v. 254 seq.), and the Akkarikē (v. 308). 3) Re. 32, D., B. 4) D., B., Kavi Jihvâ Bandhana II., 20.

etc.) in India. In each of these languages occur the Vṛittas (turns, forms or specimens) of the akshara gaṇa śhandas, i. e. metres with a fixed scheme of the 8 Syllable-feet (akshara gaṇa). This Akshara gaṇa Śhandas (v. 71 seq.) falls under three heads, viz.

1. Sama vṛittas, i. e. metres the four lines or quarters (pāda, pada, śaraṇa) of which have the same gaṇas in the same places, their vedic types (śhandas) being 26;
2. Ardha sama vṛittas, i. e. metres in which such is the case only in half the number of lines (1 and 3, 2 and 4 being equal);
3. Vishama vṛittas, i. e. metres in which, though each line is composed of the Syllable-feet, all lines, more or less, differ from each other.

Besides there are the Mātrā Śhandas' (v. 250 seq.), i. e. metres that are to contain a certain number of Moras (a Mora being the quantity of a short syllable) in each line, and, at the same time, some syllables bearing a fixed form.

Further there are the Mātrā gaṇa Śhandas' (v. 254 seq.), i. e. metres which, also when consisting of feet that, in form, are equal to the Syllable-feet, do not require that the same forms of feet recur at the same places, but in which the feet, throughout or in certain places, contain the same number of Moras (mātrā). The mātrā gaṇas (Mora feet) often show forms that are not found among the eight Syllable-feet. The two classes of Mora metres form the so-called Jāti metres, i. e. metres peculiar to the Bhāṣhā jātis, the daughter-languages.

ವಚನಂ

ಅದೆಂತೆಂದೊಡೆ ಸುಸ್ತುತು ಪ್ರಾಕೃತಮಪಭ್ರಂಶಂ ಪೈಶಾಚಿಕಮೆಂಬ ಮೂಝಿ
ವರೆ¹⁾ ಭಾಷೆಗಳೊಳೆ ಪುಟ್ಟುವ ದ್ರವಿಡಾಧ್ಯ-ಕರ್ಣಾಟಕಾಧಿ-ಪಟ್ಟಂಚಾಶತ್-ಸ
ರ್ವ-ವಿಷಯ²⁾-ಭಾಷಾ-ಜಾತಿಗಳಕ್ಕುಂ. ಅಲ್ಲಿ ಸಮಮರ್ಧಸಮಂ ವಿಷಮಮೆಂದು

1) Only Rc. reads ಚತುರ್ ಭಾಷೆ. 2) Great arbitrariness is shown in enumerating the śappanna deśas or śhaṭpañcāśad viśhayas (56 countries); complete enumerations are also seldom to be met with in Canarese; generally books mention some above forty, and then conclude with ಮೊದಲಾದ (etc.). Here follows the list of the commentary of L., alphabetically arranged by the Ed.: ಅಂಗ, ಅಂಧ್ರ, ಆರ್ಯ, ಏಕಪಾದ, ಬಿತ್ರ (ಬಿಡ್ಡರ ದೇಶ), ಕರ್ಣಾಟ, ಕಳಿಂಗ, ಕಾಂಜೋಜ, ಕಾಶ್ಮೀರ, ಕಾಳವ, ಕುಂತಳ, ಕುಕುರ, ಕುರಂಗ, ಕೇರಳ, ಕೊಂಕಣ, ಕೊಂಗು (ಕೊಂಗ), ಕೊರಹ (ಮಹಾಕೊರವ), ಕೊಲ್ಲಾಳ, ಗಾಂಧಾರ, ಗುರ್ಜರ, ಗೌಳ, ಘೋಡಮುಖ, ಚೋಳ, ಚೇನ, ತುರುಷ್ಕ, ತುಳುವ, ತೆಲುಗ (ತೆಲುಂಗ), ದ್ರಾವಿಡ (ದ್ರವಿಳ), ನೇಪಾಳ, ಪಲ್ಲವಕ, ಪಾಂಚಾಲ, ಪಾಂಡ್ಯ, ಪಾರಿಯಾತ್ರಕ, ಬಂಗಾಳ, ಬರ್ಬರ, ಬಾಹ್ಲಿಕ, ಬೆಳವ, ಭೋಟ, ಮಗಧ, ಮಧ್ಯ, ಮಲಹ (ಮಲೆಯ), ಮಲೆಯಾಳ, ಮಹಾರಾಷ್ಟ್ರ, ಮಾರವ, ಮಾಳವ, ಲಂಬಕರ್ನ, ಲಾಳ, ಲುಬ್ಧಕ, ವಂಗ, ಸಿಂಗಳ (ಸಿಂಹಳ), ಸಿಂಧು (ಸೈಂಧವ), ಸಿಂಹ್ಯಾಣ (ಸಿಂಹ್ಯಾಣ), ಸಂಕರ, ಸ್ತ್ರೀದೇಶ, ಹಂವಿರ, ಹೈವ. —In other enumerations for some of the countries are substituted the following: ಅಮರಕ, ಕಂನೋಜ, ಕರಾಳ, ಕಿರಾತ, ಕುರು, ಕೊಡಗು, ಕೋಶಲ, ಕಾರ್ಪೂರ, ಖರ್ವರ, ಫೈಟಿ, ಚೇರಿ, ಜಾಲಾಂಧ್ರ, ತುರುಕಾಣ್ಯ, ತ್ರಿಗರ್ತ, ದೈವಪ, ನಿಷಧ, ಪಾಟಾಲ, ಬರಮ, ಬಲ್ಲಾಳ, ಚೋರಟ, ಮತ್ಸ್ಯ, ಮಾಟ, ಮುರು, ಮೈಚ್ಛ, ಯವನ, ವರಾಳ, ವಾಟಾಲ, ವಿದರ್ಭ, ಶೂರನೇನ, ಸೌರಾಷ್ಟ್ರ, ಸೌವೀರ, ಹೂಣ, ಹೈಹಯ. A Tamila list is as follows (Rottler s. v. ದೇಶ): ಅಂಗ, ಅರುಣ, ಅವಂತಿ, ಅಂಧ್ರ, ಲಾಟ, ಬಿಡ್ಡಿಯ, ಕರುಸ, ಕಳಿಂಗ, ಕಣಡ, ಕಂನಾಡ, ಕಾಸ, ಕಾಶ್ಮೀರ, ಗಾಂಧಾರ, ಕಾಂಜೋಜ, ಕಿರಾತ, ಕುರುಗು, ಕುಡಗ, ಕುಂತಳ, ಕುರು, ಕುಲಿಂದ, ಗೂರ್ಜರ, ಕೇಕಯ, ಕೇರಳ, ಕೊಂಕಣ, ಕೊಲ್ಲ, ಕೋಸಲ, ಕಕ, ಸೌವೀರ, ಕಾಲ್ವಿ, ಸಿಂಗಳ, ಸಿಂಧು, ಚೇನ, ಶೂರನೇನ, ಚೋಟ, ಚೋನಗ, ದ್ರಾವಿಡ, ತುಳುವ, ತೆಂಗಣ, ನಿಡದ, ನೇಪಾಳ, ಬಬ್ಬರ, ಪಲ್ಲವ, ಪಾಂಚಾಲ, ಪಾಂಡಿಯ, ಪಲಿಂದ, ಪೋಡ (ಬೋಡ), ಮಗಧ, ಮತ್ಸ್ಯ, ಮರಾಡ, ಮಲೆಯಾಳ, ಮಾಳವ, ಯವನ, ಯುಗಂದರ, ವಂಗ, ಬಂಗಾಳ, ವಿದರ್ಭ.

ವೃತ್ತಂ ಮೂಱು ತೆಱನಕ್ಕುಂ. ಅಲ್ಲಿ ಉಕ್ತೆ (ಉಕ್ತ, ಉಕ್ತಿ), ಅತ್ಯುಕ್ತೆ, ಮಧ್ಯಮೆ, ಪ್ರತಿಪ್ಯೆ, ಸುಪ್ರತಿಪ್ಯೆ, ಗಾಯತ್ರಿ, ಉಷ್ಟಿಕ್, ಅನುಷ್ಟುಭ್, ಬ್ರಹ್ಮತಿ, ಪಂಕ್ತಿ, ತ್ರಿಷ್ಟುಭ್, ಜಗತಿ, ಅತಿಜಗತಿ, ಶ್ವಕ್ರಿ, ಅತಿಶ್ವಕ್ರಿ, ಅಷ್ಟಿ, ಅತ್ಯಷ್ಟಿ, ಧೃತಿ, ಅತಿಧೃತಿ, ಕೃತಿ, ಪ್ರಕೃತಿ, ಆಕೃತಿ, ವಿಕ್ರತಿ, ಸುಕ್ರತಿ, ಅತಿಕ್ರತಿ, ಉತ್ಕ್ರತಿ ಎಂದು, ಇರ್ಪತ್ತಾಱುಂ ಛಂದಂಗ ಳಕ್ಕುಂ.

|| 67¹⁾ ||

55. Besides (the Vṛittas, beginning with the Uktē type and ending in the Utkṛiti type) there are the Mālāvṛittas (vs. 232-234), the Daṇḍaka (v. 231, and the Ardhasama and Vishama Vṛittas, vs. 235-249). (Then follow) the Raghaṭē's (v. 254 seq.), the Mātrāryē's (v. 289 seq.), the Tripadi (v. 299), the Catuṣpadi (v. 309), the Shaṭpadi (vs. 313-338), the Aṣṭapadi (v. 277 seq.), the Gaṇaniyama Kanda (vs. 284-288), the Saṅkhāvṛitta (?), the Tālāvṛitta (? cf. vs. 254, 274, 279, 280) and other Jātis, viz., (v. 68), the Akkaras (v. 302 seq., the Caupadi=the Catuṣpadi), the Gīṭikē (v. 312), the Elē (v. 307, the Tivadi=the Tripadi), the Utsāha (v. 339, the Shaṭpadis), the Akkarikē (v. 308), the Chandovatamsa (v. 310).

ಅವಱಿಂ (ಎಂದೊಡೆ ಇರ್ಪತ್ತಾಱುಂ ಛಂದಂಗಳಿಂ) ಪೊಱಿಗೆ ಪುಟ್ಟುವ ಮಾ ಲಾವೃತ್ತ-ದಂಡಕ[ಂಗಳುಂ]-ರಘಟೆ (ರಗಳೆ)-ಮಾತ್ರಾರ್ಯಾ-ತ್ರಿಪದಿ-ಚತುಷ್ಟದಿ-ಷಟ್ಪದಿ-ಅಷ್ಟಪದಿ-ಗಣನಿಯಮಕಂದ-ಶಂಖಾವೃತ್ತ-ತಾಳವೃತ್ತ-ಆದಿ-ಜಾತಿಗಳ್ [ಉಂ]ಉಟು¹⁾, ಅವಾವುವೆಂದೊಡೆ

ಕಂದಂ

ಮದನವತಿ, ಅಕ್ಕರಂ ಚೌ

ಪದಿ ಗೀತಿಕೆಯೇಳೆ ತಿವದಿಯುತ್ತಾಹು ಪ |

1) In all the MSS. 2) Instead of ಪೊಱಿಗೆ ಪುಟ್ಟುವ Sa. has only ಪೊಱಿಗೆ; Re., D., B. have ಪೊಱಿಗಣ (cf. v. 235) Ra. and H. read: ಅವಱಿಂ ಪೊ. . . . ಮಾಳವೃತ್ತ-ದಂಡಕ-ರಗಳೆ-ಮಾತ್ರಾಗಣನಿಯ ಮಸ್ತಂಧಕಾದಿ (skandhaka=kanda)-ಜಾತಿಗಳಕ್ಕುಂ. ಅವಱಿಂ ಪೊಱಿಗೆ ಮತ್ತಂ ಕರ್ನಾಟಕ-ಅಂಧ್ರ-ದ್ರಾವಿಡ-ವರಾಟ-ಲಾಟ-ಮಾಳವ-ಗೌಳ-ಗುರ್ಜರ-ಕಳಿಂಗ-ಅಂಗ-ವಂಗ-ಕೇರಳ-ಬಾಹ್ಲಿಕ-ಮಗಧ-ಚೇರಿ-ವಾಟಾಲ-ವಾಂಟಾಲ-ವೆಂಗಿ-ತಾಳವಾದಿ-ದೇಶ-ಭಾಷೆಗಳೊಳ್ ಪುಟ್ಟುವವೆಲ್ಲಂ ಸರ್ವವಿಷಯಭಾಷಾಜಾತಿಗಳಕ್ಕುಂ. ಅವಾವು ವೆಂದಡೆ, and then v. 68. An observation is to be made here, viz. that regarding these last prose-lines an important difference occurs in the MSS.; M. and Sb. after 66 read only: "ಅವಱಿಂ ಪೊಱಿಗೆ ಪುಟ್ಟುವ ಅವೆಂತೆಂದೊಡೆ", and then all at once introduce v. 68. This reading, though deficient (as e. g. it does not include all the Jāti Chandas'), essentially alters the classification, so that the Mālāvṛitta and Daṇḍaka that belong to the Sama Vṛittas, the Ardha Sama Vṛittas, and Vishama Vṛittas do not come under the head of the Jātis, as they, in fact, ought not to do. For the true Jātis are those metres that are formed of Mātrā gaṇas. See W. p. 289: ವೃತ್ತಮಕ್ಷರ-ಸಂಖ್ಯಾತಂ ಜಾತಿರ್ ಮಾತ್ರಾ-ಕೃತಾ ಭವೇತ್ | The syllables in square brackets are proffered by us for correction.

ಟ್ಟದಿಯಕ್ಕರಿಕೆ ಕರಂ ಚೆ

ಲೊದವಿದ ಛಂದೋವತಸಮಬ್ಜದಳಾಕ್ಷೀ!

|| 68 ||¹⁾

56. The author is going first to impart knowledge regarding each of the 26 normal forms (jāti) of the Sama Vṛttas, from Uktē to Utkṛiti, in a two-fold manner (as the rules concern Samskr̥ita as well as Prākṛita).

ಒಂದೊಂದು ಜಾತಿಗಿಂದುಡಿ

ಯಿಂದಂ, ತಾನ್ ಉಕ್ತೆಯಾದಿಯಾಗಿರೆ, ಸುಪೂ |

ಣ್ಣೊಂದು-ಮುಖಿ, ತಿಳಿಯ ಪೇಳ್ವೆಂ,

ಸುಂದುತ್ತ್ಯ ತಿಯೆಯ್ದು ವಿನೆಗಮಿಂತೀ ಕ್ರಮದಿಂ.

|| 69 ||²⁾

57. He says that his first instruction will concern the metres common to the two great divisions of languages (the Samskr̥ita and Prākṛita), it thus being given concerning the languages etc. of all the countries. (Cf. vs. 281. 296.)

ಇಂತಲಿಪಿದುಭಯ-ಭಾಷೆಯೊ

ಳಂ, ತೊಡರದೆ, ಸರ್ವ-ವಿಪಯ-ಭಾಷಾದಿಗಳಿಂ, |

ಮು-ತಿಳುಪಿದಪೆಂ ನಿನಗಾನ್,

ಅಂತರಿಸದೆ. ಕೇಳ್ ಇದಂ, ಪಯೋ-ರುಹ-ವದನೇ!

|| 70 ||³⁾

ಗದ್ಯಂ

ಇದು ಸಮಸ್ತ-ಸುರಾಸುರೇಂದ್ರ-ಮುನೀಂದ್ರ-ಮಣಿ-ಮಕುಟ-ಘಟಿತ-ಶ್ರೀಮದ್-ಭಗವದ
ಹರ್-ಪರಮೇಶ್ವರ-ವಾದಾರವಿಂದ-ದ್ವಂದ್ವ-ಮಕರಂದ-ಮತ್ತ-ಮಧುಕರಾಯಮಾನ-ವಿಬುಧ-
ಜನ-ಮನಃ-ಪದ್ಮಿನೀ-ರಾಜಹಂಸ-ನಾಗವರ್ಮ-ವಿರಚಿತ-ಛಂದೋಂಬುರಾಶಿಯೊಳ್ ನೆಗಳ್ಳ ಸಂ
ಜ್ಞಾಧಿಕಾರಂ ಪ್ರಥಮಾಶ್ವಾಸಂ.

1) H., Ra., Rc., Sb., M., D., B. Regarding the Vṛttas (i. e. Mātrā Vṛttas) that appear among the true Canarese Jātis, verses 276, 308 and 309 can be pointed at. 2) Rc. 34, M., Sb.,

D., B., Ra., H. 3) Rc. 35, M., etc.; not in Ra., H. After this verse, in M. and Sb., there is: ಕರ್ಣಾಟಕಾಂ ಛಂದ್ರವಿಡದೇಶಭಾಷೆಗಳೊಳ್ ಪುಟ್ಟುವನೆಂತೆಂದೊಡೆ, whereupon follow 3 verses regarding the Shatpadi, 4 verses regarding the Kanda, and 1 verse regarding the Anushṭubh (śloka), all of which are out of place here, as they are repeated at the places where these metres are separately treated of.

II. CHAPTER: THE SAMA VRITTAS

ಸಮವೃತ್ತವಿವರಣಮೆಂಬ ದ್ವಿತೀಯಾಶ್ವಾಸಂ

58. The instruction regarding the Sama Vrittis begins; the verses that contain the rules (pada), being at the same time the instances.

ಕಂದಂ

ಶ್ರೀಪದಮು ಸಮವೃತ್ತ-ನಿ

ರೂಪಣ-ಸಮಯದೊಳೆ ತಂದು, ಪದನಿಟ್ಟಿನಿದು; |

ಚಾಪಳ-ಲೋಚನೆ, ಬಹಳಾ

ಳಾಪದೊಳೆಂ? ಕೇಳೆ, ಕೆಳದಿ, ನಿನಗಭ್ಯುದಯಂ!

|| 71 ||¹⁾

1. Uktē (ukti, uktam). In this type (śhandas) each quarter (pāda) consists of 1 syllable; by putting short syllables instead of the long ones of the instance, 1 other vṛitta, i. e. ८, is possible

ಉಕ್ತೆಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 1 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 2 ವೃತ್ತಂಗಳೊಳಗೆ

59. An instance: —, the Śrī. (H., Ra. also: ८; la li | la li ||).

ಶ್ರೀವೃತ್ತಂ

ಶ್ರೀ

ಶಂ |

ಕಾಂ

ತೇ.

|| 72 ||²⁾

2. Atyuktē. In this type each quarter consists of 2 syllables; 4 vṛittas are possible, viz. a Spondee — —; an Iambus ८ —; a Trochee — ८; and a Pyrrhich ८ ८

ಅತ್ಯುಕ್ತೆಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 2 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 4 ವೃತ್ತಂಗಳೊಳಗೆ

60. An instance: — —, the Geya.

ಗೇಯವೃತ್ತಂ

ಶ್ರೀಯು

ದೇಯು |

1) H., Ra., Rc., Sb., M., D., B.

2) The vṛitta names are stated separately only in Rc.

ಪೇಯಂ
ಗೇಯಂ.

|| 73 ||

61. A second instance: ು — , the Diganta.

ದಿಗಂತವೃತ್ತಂ
ಅಗೋ
ಪಗಂ |
ದಿಗಂ
ತಗಂ.

|| 74¹⁾ ||

3. Madhyamē. Quarters of 3 syllables; 8 vṛittas possible, viz. ು ು — ; — — — ; — ು — ; ು ು ು ; — ು ು ; — — ು ; ು — — ; ು — ು. These form the eight gaṇas mentioned in the first chapter, v. 31 seq.

ಮಧ್ಯಮೇಂಬ ಛಂದಸ್ಸಿನೊಳ್ 3 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 8 ವೃತ್ತಗಳೊಳಗೆ

62. An instance: ು ು — (wind), the Pravara.

ಪ್ರವರಂ
ಪವನೋ
ದ್ಭವದಿಂ |
ಪ್ರವರಂ,
ಪ್ರವರೇ!

|| 75 ||

63. Another instance: — — — (earth), the Syāmāṅga.

ಶ್ಯಾಮಾಂಗಂ
ಭೂಮಿ-ಪ್ರೋ
ದ್ವಾಮಂ, ಕೇಳ್, |
ಶ್ಯಾಮಾಂಗೀ,
ಶ್ಯಾಮಾಂಗಂ.

|| 76 ||

1) H. has also: — — , the Garva; and: ು ು, the Harivara.

64. A third instance: — — — (fire), the Pāvana.

ಪಾವನಂ

ಪಾವಕೋ

ದ್ವಾವದಿಂ, |

ಶ್ರೀವಧೂ,

ಪಾವನಂ.

|| 77 ||

65. A fourth instance: — — — (heaven), the Paramē.

ಪರಮೆ

ಸುರರ

ನೆರವಿ |

ನೆರೆಯೆ,

ಪರಮೆ.

|| 78 ||¹⁾

4. Pratishthē Quarters of 4 syllables; two times the eight gaṇas i.e. 16 vṛttas are possible²⁾

ಪ್ರತಿಷ್ಠೆಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 4 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 16 ವೃತ್ತಂಗಳೊಳಗೆ

66. First instance: — — — | —, the Devaramya.

ದೇವರಮ್ಯಂ

ಗಲಗ | ಗಂ (ಅಕ್ಕಿಯೂ ಸುರುವೂ)

|| 79 ||

1) Ra., H. also: — — —, the Ratānta. 2) Instead of the verses of the MSS. (all of which contain, if required, nothing but a dry enumeration of the gaṇas of the concluding long and short syllables, and of the names, together with some epithets for Nāgavarma's wife) only the names and the *rules* (not forms) in letters have been given under this heading. This method, to some extent, will be followed also further on. It is, in fact, Piṅgala's own method; similarly Rb., in the first line, generally adduces the letters and names, and then a praise; sometimes this method appears also in the other MSS. It may be added here that the true readings of the verses containing the rules are lost in some indefinable measure, as would appear especially from Rb., wherein the verses have their own, quite peculiar wording, and show a strong Jaina tendency. The Janodaya, for instance, appears in Rb. as follows: ದಿನೇಶ-ಗಂ ಜನೇಶ ದಯಂ | ಸುನಾಮದಿಂ, ಜಿನೇಶ್ವರಾ. || Rb. contains also less instances.

67. Second instance: — ॐ | —, the Saundara.

ಸೌಂದರಂ

ಗಲಲ | ಗಂ (ಚಂದ್ರನೂ ಸುರುವೂ)

|| 80 ||

68. Third instance: ॐ — ॐ | —, the Janodaya.

ಜನೋದಯಂ

ಲಗಲ | ಗಂ (ಸೂರ್ಯನೂ ಸುರುವೂ)

|| 81 ||

69. Fourth instance: ॐ ॐ — | —, the Mriganetra.¹⁾

ಮೃಗನೇತ್ರಂ

ಲಲಗ | ಗಂ (ಲಘುಯುಕ್ತವೂ ಸುರುಯುಕ್ತವೂ)

|| 82 ||

70. Fifth instance: ॐ ॐ ॐ | ॐ, the Surataru.

ಸುರತರು

ಲಲಲ | ಲಂ (ಸ್ವರ್ಗವೂ ಲಘುವೂ)

|| 83 ||

71. Sixth instance: — — ॐ | —, the Kâmodbhava.

ಕಾಮೋದ್ಭವಂ

ಗಗಲ | ಗಂ (ಪ್ರೇಮವೂ ಸುರುವೂ)

²⁾ || 84 ||

72. Seventh instance: — — — | —, the Prema.

ಪ್ರೇಮಂ

ಗಗಗ | ಗಂ (ಭೂಮಿಯೂ ಸುರುವೂ)

³⁾ || 85 ||

1) M. calls it Mridunetra. 2) In M. and Sb; Ra., H. call it Kâmaṅga. 3) Only in Rc. The MS. called Rb. begins all at once with Pratishthê, and its only instance for it is the Janodaya.

5. Supratishṭhē. Quarters of 5 syllables; four times
eight i.e. 32 vṛttas possible

ಸುಪ್ರತಿಷ್ಠೆಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 5 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 32 ವೃತ್ತಂಗಳೊಳಗೆ

73. First instance: — ८ — | ८ —, the Nandaka.

ನಂದಕಂ

ಬುದು ವಹ್ನಿಯೊಳ್

ನಿಂದೊಡಂ ಲ-ಗಂ, |

ಸೌಂದರಾಂಗಿ, ಕೇಳ್,

ಸಂದ ನಂದಕಂ.

|| 86 ||

74. Second instance: — ८ ८ | — —, the Kāñṇanamālē.

ಕಾಂಚನಮಾಲೆ

ಮಿಂಚುವ ಚಂದ್ರಂ

ಗಂಚೆಯ ರುದ್ರರ್ |

ಸಂಚಿಸೆ, ವೃತ್ತಂ

ಕಾಂಚನಮಾಲೇ.

|| 87 ¹⁾ ||

75. Third instance: — — ८ | ८ —, the Tilaka.

ತಿಲಕಂ

ವೈಯೂ, ಹರಿಯು

ದೇ ಮಾರಹರಂ |

ತಾಮಾಗೆ, ಸತೀ,

ನಾಮು ತಿಲಕಂ.

|| 88 ²⁾ ||

76. Fourth instance: ८ — ८ | — —, the Nanda.

ನಂದಂ

ದಿನೇಶನಿಂದ

ತ್ತ ನೀಲಕಂಠರ್, |

1) ರುದ್ರ ಅಂದರೆ ಶ್ರಿಯಂಬಕ, ಅಂದರೆ ಗುರು. See v. 29. 2) ಹರಿ ಅಂದರೆ ಮುರಾಂತಕ, ಅಂದರೆ ಲಘು ; ಮಾರಹರ ಅಂದರೆ ಗುರು. See v. 29.

ತನೂದರೀ, ನಿ
ಲೈ, ನಂದಮಕ್ಕುಂ.

|| 89 ||

77. Fifth instance: ॐ ॐ ॐ | ॐ —, the Sarasiruha.

ಸರಸಿರುಹಂ

ಬರೆ ನ-ಲ-ಗಂ,
ಸರಸಿರುಹಂ, |
ವರವರನಾ,
ಪರಮ-ಜಿನಾ!

|| 90 ||

78. Sixth instance: — ॐ ॐ | ॐ —, the Prema.

ಪ್ರೇಮಂ

ಸೋಮ-ಹರಿಯುಂ
ಕಾಮಹರನುಂ |
ತಾಮಿರೆ, ಪೆಸರ್
ಪ್ರೇಮಮಬಲೇ!

|| 91¹⁾ ||

6. Gâyatri. Quarters of 6 syllables; eight times eight
i. e. 64 vṛttas are possible

ಗಾಯತ್ರಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 6 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 64 ವೃತ್ತಂಗಳೊಳಗೆ

79. First instance: — ॐ — | ॐ — —, the Sâlini.

ಶಾಲಿನಿ

ಜ್ಞಾಲೆ ತೋಯಮೇಳ್ತಂ
ದೋಳಿವೆತ್ತೊಡಕ್ಕುಂ |
ನೀಲ-ಕುಂತಲೇ, ಕೇಳ್,
ಶಾಲಿನೀ-ವಿತಾನಂ.

|| 92 ||

1) Of these six instances only 2, 3 and 5 are in Rb.; 5 gives Rb.'s reading.

80. Second instance: ॐ ॐ ॐ | ॐ — —, the Udâtta.

ಉದಾತ್ತಂ

ನ-ಯ-ಗಣದಿಂದಂ
ನಿಯತಮಿದಕ್ಕುಂ, |
ಪ್ರಿಯ-ಲಲನೇ, ಕೇಳೆ,
ನಯದಿನುದಾತ್ತಂ.

|| 93 ||

81. Third instance: — ॐ ॐ | ॐ — —, the Saśikānta.

ಶಶಿಕಾಂತಂ

ಶೀತಕರ-ತೋಯಂ
ದ್ಯೋತಿಸಿರೆ, ನೀಲಾ |
ಬ್ಜಾತ-ನಯನೇ, ಕೇಳೆ,
ಓತು, ಶಶಿಕಾಂತಂ.

|| 94 ||

82. Fourth instance: ॐ — — | ॐ — —, the Viçitra.

ವಿಚಿತ್ರಂ

ಪಯೋ-ಯುಗ್ಮದಿಂದಂ,
ಪಯೋ-ಜಾಯತಾಕ್ಷೀ, |
ಪ್ರಯೋಗ-ಪ್ರಸಿದ್ಧಂ,
ನಿಯುಕ್ತಂ ವಿಚಿತ್ರಂ.

|| 95 ||

83. Fifth instance: — — ॐ | ॐ — —, the Tanumadhyā (or Tilaka)

ತನುಮಧ್ಯೆ (ತಿಲಕಂ)

ವೈರಮಾದಿ-ಜಲಾಂತಂ
ತಾಮಾಗೆ, ನಿತಾಂತ- |
ಶ್ರೀಮಾನಿನಿ, ನೀಂ ಕೇಳೆ,
ನಾಮು ತನುಮಧ್ಯೆ.

|| 96 ||

84. Sixth instance: ८८ — | ८८ —, the Kumuda (or Mukula, Mukura).

ಕುಮುದಂ (ಮುಕುಳಂ, ಮುಕುರಂ)

ಅನಿಲ-ದ್ವಿತಯಂ

ಘಸಮೆಲ್ಲಿಯುಮೊ |

ಬಿನವೊಂದಿರೆ, ಕೇಳೆ,

ವನಿತೇ, ಕುಮುದಂ.

|| 97 ||

85. Seventh instance: — — — | ८८ —, the Mukula (or Kumuda).

ಮುಕುಳಂ (ಕುಮುದಂ)

ಉರ್ವ್ಯಗ್ರಂ ಮರುತಂ

ಪರ್ವಿದ್ವಂದಬಲೇ, |

ಸರ್ವಾದ್ಯಂತದೊಳಂ

ನಿರ್ವ್ಯಾಜ್ಯಂ ಮುಕುಳಂ.

|| 98 ||

86. Eighth instance: ८८८ | — — —, the Sulalita.

ಸುಲಲಿತಂ

ಕುಲಿಶ-ಭೂ-ಯುಗ್ಮಂ

ನೆಲಸಿದಂದಕ್ಕಂ, |

ಜಲಜ-ಪತ್ರಾಕ್ಷೀ,

ಸುಲಲಿತಂ ವೃತ್ತಂ.

|| 99 ||¹⁾

7. Ushnih. Quarters of 7 syllables; (16×8 i. e.)
128 vrittis possible

ಉಷ್ಣಿಕ್ ಎಂಬ ಛಂದಸ್ಸಿನೊಳ 7 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 128 ವೃತ್ತಂಗಳೊಳಗೆ

87. First instance: ८८८ | ८८ — | —, the Sadamala (citra, vicitra).

ಸದಮಲಂ (ಚಿತ್ರಂ, ವಿಚಿತ್ರಂ)

ತ್ರಿದಶ-ಪವನೇಶರ್

ಪುದಿದು ನಿಲೆ ಪಾದಾಂ |

1) Of these eight instances only 4, 5 and 6 occur in Rb.; it, H. and Ra. call 5 the Tilaka, and Rb. calls 6 the Mukula. M.'s and Sb.'s name of 6 is Mukura; Ra.'s, H.'s, D.'s and B.'s Kumuda. 7 appears as Kumuda in M. and Sb.; in Ra., H. there is a blank.

ತದೋಳಿ, ವಿದಗ್ಧೇ, |
ಸದಮಲ-ವಿತಾನಂ.

|| 100¹⁾ ||

88. Second instance : — ೦೦ | — ೦೦ | —, the Amāla (Kamala in M.).

ಅಮಳಂ (ಕಮಲಂ)

ಇಂದು-ಯುಗಂಗಳ ಮುಂ
ದಿಂದುಧರಂ ಬರೆ ತಾ |
ನೆಂದುಮಿದರ್ಕೆ ಪೆಸರ್,
ಸೌಂದರಿ, ಕೇಳೆ, ಅಮಳಂ.

|| 101 ||

89. Third instance : — ೦೦ | — ೦ — | —, the Virāma (Vinamra in H.).

ವಿರಾಮಂ

ಶೀತಕರಾಗ್ನಿ-ಚೇತೋ-
ಜಾತ-ಹರರ್ಕಳಿದಂ |
ದೇ, ತೊದಳೋಪಳೇ, ನಾ
ಮಾತಿಶಯಂ ವಿರಾಮಂ.

|| 102 ||

90. Fourth instance : — — — | — ೦೦ | —, the Cītra.

ಚಿತ್ರಂ

ಧಾತ್ರೀ-ಚಂದ್ರೇಂದುಧರಂ
ಸೂತ್ರಾರ್ಥಂ-ಬೆತ್ತ ಗಣಂ |
ಧಾತ್ರೀ-ಪೂಜ್ಯಂ; ಪೆಸರಿಂ
ಚಿತ್ರಂ, ಪಂಕೇಜ-ಮುಖೀ!

|| 103 ||

91. Fifth instance : — ೦ — | ೦ — ೦ | —, the Vibhūti. (Three Trochees and a long syllable.) Cf. the 10th instance.

ವಿಭೂತಿ

ತೇಜಮರ್ಕನೀಶನಿಂ
ದೋಜೆ-ವೆತ್ತು ಬಂದೊಡಂ |

1) M. reads: ಸದಮಲ-ವೀಶಿತ್ರಂ. Rb. begins ಇರೆ ನ-ಸ-ಗ ಚಿತ್ರಂ | ಸರಸಿರುಹ-ನೇತ್ರಾ; the rest is quite corrupt, but does not contain the name of the metre, so that Rb. calls it cītra.

ಭೋಜ-ಪತ್ರ-ನೇತ್ರ, ಕೇಳೆ
ಈ ಜಗದ್-ವಿಭೂತಿಯುಂ!

|| 104 ||

92. -Sixth instance: ॐ - | - ॐ - | -, the Sarala.

ಸರಳಂ

ಮರುತಂ ಜಾತವೇದಂ
ಹರನಂ ಕೂಡಿ ಬಂದಂ |
ದರವಿಂದಾಯತಾಕ್ಷೀ,
ಸರಳಂ ವ್ರತ್ತ-ನಾಮಂ.

|| 105 ||

93. Seventh instance: ॐ - | - - ॐ | -, the Komala.

ಕೋಮಳಂ

ಸ-ತ-ಗಂಗಳ್ ಕೂಡೆ ಪ
ದ್ಧತಿಯು ಚೆಲ್ವಾಗಿರಲ್ |
ಸತತಂ, ಪಂಕೇರುಹಾ
ಯತ-ನೇತ್ರೇ, ಕೋಮಳಂ.

|| 106 ¹⁾ ||

94. Eighth instance: ॐ ॐ | - ॐ - | -, the Naraga (H., Ra. Saraga).

ನರಗಂ

ನ-ರ-ಗಮೆಂಬ ವರ್ಣೋ
ತ್ಕರಮೆ ಪಾದಮಾಗು |
ತ್ತಿರೆ, ಶಶಾಂಕ-ವಕ್ತ್ರೇ,
ನರಗ-ನಾಮ-ವ್ರತ್ತಂ.

|| 107 ||

95. Ninth instance: ॐ ॐ | ॐ ॐ | -, the Sulabha (or Madhumati). (Three Pyrrhichs and a long syllable.)

ಸುಲಭಂ (ಮಧುಮತಿ)

ನ-ನ-ಭವ-ಯುತದಿಂ,
ವನ-ರುಹ-ವದನೇ, |

1) Other readings are: ಪದ್ಧತಿಯುಂ, ಪದ್ಧತಿಯುಂ, ಕೂಡಿಸ್ಪದ್ಧತಿಯುಂ.

ನಿನಗಱುಪುವೆನಾಂ,
ಜನ-ನುತ-ಸುಲಭಂ.

|| 108¹⁾ ||

96. Tenth instance: — — — | — — — | — — — , the Sunâma. The same as the 5th instance.

ಸುನಾಮಂ
ರ-ಜ-ಗಂ.

|| 109²⁾ ||

97. Eleventh instance: — — — | — — — | — — — , the Hamsamâlê.

ಹಂಸಮಾಲೆ
ರ-ರ-ಗಂ.

|| 110³⁾ ||

8. Anushtubh. Quarters of 8 syllables; (32×8 i. e.)
256 vṛittas possible

ಅನುಷ್ಟುಪ್-ಛಂದಸ್ಸಿನೊಳ್ 8 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 256 ವೃತ್ತಂಗಳೊಳಗೆ

98. First instance: — — — | — — — | — — — , the Vidyunmâlê. (Four Spondees.)

ವಿದ್ಯುನ್ಮಾಲೆ
ಪಿಂತುರ್ವಿ-ಯುಗ್ಮಂಗಳ್ ಬರ್ಕುಂ,
ಮುಂತಿಶಾನ-ದ್ವಂದ್ವಂ ತೋರ್ಕುಂ; |
ಸುತಂ, ನಿಂ ಕೇಳ್, ಅಂಭೋಜಶ್ಚೇ-
ಕಾಂತೇ, ವಿದ್ಯುನ್ಮಾಲಾ-ಪ್ತತಂ.

|| 111 ||

99. Second instance: — — — | — — — | — — — , the Citrapada. (Two Dactyls and a Spondee.)

ಚಿತ್ರಪದಂ
ಇಂದು-ಯುಗಂಗಳ ಮುದು
ಬುದು ಹರ-ದ್ವಿತಯಂಗಳ್, |
ಸಿದೊಡೆ, ಚಿತ್ರಪದು ನಾ
ಮು, ದಳಿತಾಂಬುಜ-ನೇತ್ರೇ!

|| 112 ||

1) Rb. calls it Madhumati; its first half is: ಮಧುಮತಿ ನ-ನ-ಗಂ | ಮಧುರ-ರುಚಿ-ರಸಂ ||

2) This is only in M.

3) Also this only in M. Of the eleven instances only 1, 5 and 9 are in Rb.; 2 is not in H., Ra., B.; 9 not in Rc., Ra., H.

100. Third instance: — ८८ | — ८ | ८ — , the Mānavaka.

ಮಾಣವಕಂ

ಕಾಂತೆ, ಶಶಿ-ವೈಮ-ಲ-ಗಂ
ಮುಂತಿರೆ, ನೀಂ ಕೇಳ್, ಕೆಳದೀ, |
ಭ್ರಾಂತಿಯೊಳೇಂ, ಪಿಂಗಳನೆ
ದಂತೆ ಪೆಸರ್ ಮಾಣವಕಂ.

|| 113 ||

101. Fourth instance: ८ — ८ | — ८ — | ८ — , the Āirampramāṇika (Pramāṇika). (Four Iambus' i. e. ८ — | ८ — | ८ — | ८ —)

ಚಿರಂಪ್ರಮಾಣಿಕಂ (ಪ್ರಮಾಣಿಕಂ)

ಜ-ರ-ಲ-ಗಂ.

|| 114 ||¹⁾

102. Fifth instance: — ८ — | — ८ — | — — , the Sṛitānanda (Sṛitānanta, Subhānanta).

ಶೃತಾನಂದಂ (ಶೃತಾನಂತಂ, ಶುಭಾನಂತಂ)

ರ-ರ-ಗ-ಗಂ.

|| 115 ||²⁾

103. Sixth instance: ८ ८ ८ | — ८ — | ८ — , the Sumālati.

ಸುಮಾಲತಿ

ನ-ರ-ಲ-ಗಂ.

|| 116 ||³⁾

9. Brihati. Quarters of 9 syllables; (64 × 8 i. e.)
512 vṛttas possible

ಬೃಹತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 9 ಅಕ್ಷರ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 512 ವೃತ್ತಂಗಳೊಳಗೆ

104. First instance: — ८ ८ | — ८ ८ | — ८ — , the Utsuka. (Two Dactyls and an Amphimacrus.)

ಉತ್ಸುಕಂ

ಇಂದು-ಯುಗಂಗಳ ಮುಂದೆ ಬು
ದೊಂದಿರೆ ವಹ್ನಿ ಪದಾಂತದೊಳ್, |

1) M. gives two instances, both of different words but of the same feet, calling the one Pramāṇika, the other Āra(?) pramāṇika. H., Ra.'s instance has the name of Pramāṇika; Rc.'s, D.'s, B.'s Āiram pramāṇika. 2) M., H., Ra. Sṛitānanda; Rc., D. Sṛitānanta; B. Subhānanta.

3) Only in M. Of the six instances only two, the Mānavaka and Vidyunmālē, are in Rb., and one that is too corrupt to find out the metre and name.

ಸುಂದರಿ, ಪಿಂಗಳನಿಪ್ಪದಿಂ
ಸುದುದಿದುತ್ಸುಕ-ನಾಮಕಂ.

|| 117 ||

105. Second instance: — — — | — — — | — — —, the Halamukhi (Halâmukha, Halâyudha).

ಹಲಮುಖಿ (ಹಲಾಮುಖಂ, ಹಲಾಯುಧಂ)

ರಂ-ನ-ಸಂ ಹಲಮುಖಿಯಿರಲ್,
ಕಿಂನರೇಶ್ವರನೆ ಸಲಿದಾ |
ರಂನ-ಧಾರೆಯಲಿ ಗುಣ-ಸಂ
ಪಂನ-ಪದ್ಮ-(ನಿಭ-ನಯನಾ!)

|| 118 ||¹⁾

106. Third instance: — — — | — — — | — — —, the Udaya. (Trochee, Pyrrhich, Trochee, Pyrrhich, and a long syllable.)

ಉದಯಂ

ಕೋಕನದವೈರಿ-ದಿನಪಂ
ಗಾ ಕಡೆಗೆ ವಾಯು ನಿಲೆ, ಕೇ |
ಳಾ, ಕಮಲ-ಲೋಚನೆ, ಪೆಸರ್
ಬರ್ಕುಮಿರದೆಂದುಮುದಯಂ.

|| 119 ||

107. Fourth instance: — — — | — — — | — — —, the Bhadraka.

ಭದ್ರಕಂ

ರೌದ್ರವಹ್ನಿ-ಸುರ-ಪಾವಕಂ
ಕ್ಷುಧ್ರಮಲ್ಲದಿರೆ, ನಾಮದಿಂ |
ಭದ್ರಕಂ, ಸರಸಿಜಾನನೇ,
ಸದ್ರುತಂ ಲಯ-ಪದ-ಕ್ರಮಂ.

|| 120 ||²⁾

1) This is Rb.'s reading; that of all the other manuscripts is decidedly wrong, they introducing here the Bhadraka form (4). Rb. says the same as Piṅgala (VI., 9): ಹಲಮುಖಿ ರ್ಘಾನ್ (i. e. ರ-ನ-ಸ) || H., Ra. have Hakâmukhi; Re. Halâmukha; D., B., M. have Halâyudha. Re., D., B. and M. repeat their form of 2 not only as that of 4, but after Bhujagaśiṣu also as that of a Srivilâsini.

2) ಲಯ means "tempo" of which three are counted: ದ್ರುತ, quick; ಮಧ್ಯಮ, middle; ವಿಲಂಬಿತ, slow.

108. Fifth instance: — — — | — — — | — — —, the Vanaja.

ವನಜಂ

ಪೋಗದಗ್ನಿ ಮರುತ್ತುಗಳಿಂ
ಯೋಗಮಾಗಿರೆ, ಭಾವಿಸು, ಭೂ |
ಭಾಗದೊಳ್, ಮೃಗ-ಲೋಚನೆ, ಕೇಳ್,
ನಾಗವರ್ಮನಿನೀ ವನಜಂ.

|| 121 ||

109. Sixth instance: — — — | — — — | — — —, the Bhujagaśiśusṛita (— — pada, — — pari; — — sṛita only in M.).

ಭುಜಗಶಿಶುಸೃತಂ

ಸ್ತಜಯಿಸೆ ನ-ನ-ಮಂ, ಮತ್ತಂ,
ಗಜಪತಿ-ಗಮನೇ, ಪ್ತತ್ತಂ |
ತ್ರಿಜಗದೊಳಿದು ಸುಸಿದ್ಧಂ,
ಭುಜಗಶಿಶುಸ್ತತು ನಾಮಂ.

|| 122 ||

110. Seventh instance: — — — | — — — | — — —, the Vinuta.

ವಿನುತಂ

ನ-ನ-ಯುಗಮಿರೆ, ಪಾದಪಾ
ಶನ-ಗಣಮಿರೆಯೆನ್ನ ಕೋ |
ಕನದ-ನಯನೆ, ಲೋಕದೊಳ್
ವಿನುತಮಿದುವೆ ನಾಮದಿಂ.

|| 123 ||¹⁾

111. Eighth instance: — — — | — — — | — — —, the Mayūra.

ಮಯೂರಂ

ನ-ಸ-ಯಂ.

|| 124 ||²⁾

112. Ninth instance: — — — | — — — | — — —, the Bṛihati.

ಬೃಹತಿ

ಯ-ಯ-ಯಂ.

|| 125 ||²⁾

1) Not in H., Ra.; Rc. Vidruma. 2) Only in M.; its last words of v. 123 are: ಕೇಳಿಂತ
ದಕ್ಕಂ | ನಿಲಂತಾ ಬೃಹತ್ಯಾಖ್ಯವೆಂದುಂ. Of the nine instances only Halamukhi and Utsuka are in Rb.

10. Pañkti. Quarters of 10 syllables;
(128×8 i. e.) 1024 vṛittas possible. (Hence the *Caesuras*
are pointed out by the author)

ಪಂಕ್ತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 10 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ
ಪುಟ್ಟುವ 1024 ವೃತ್ತಂಗಳೊಳಗೆ. (ಪಂಕ್ತಿ ಮೊದಲೊಂದ ವೃತ್ತಗಳಲ್ಲಿ
ಯತಿಯನ್ನು ತೋರಿಸಲಾಗಿದೆ)

113. First instance: — — — | ಲ ಲ ಲ | ಲ * — — | —, the Paṇavaka; Caesura at 7 (giri).

ಪಣವಕಂ

ಭೂ-ನಾಕಾಂತದೊಳಿರೆ* ತೋಯೇಶಂ,
ತಾನೆಂದು ಪಣವಕ-*ನಾಮಂ, ಕೇಳ್! |
ನೀನಿತ್ತೀ ತೆನನಿ*ದೊದೊಂದು,
ಮಿನಾಕ್ಷೀ, ಯತಿ ಗಿರಿ*ಯೊಳ್ ನಿಲ್ಲುಂ. || 126 ||

114. Second instance: — ಲ ಲ | — — — | ಲ ಲ — | — *, the Mandânila; (Caesura at the end of the Quarters).

ಮಂದಾನಿಲಂ

ಶೀತಕರೋರ್ವಿ-ಮಾರುತ-ಚೇತೋ *
ಜಾತ-ಹರಂ ಬುದಿದೊಡಮಿತ್ತೀ * |
ಭೂತಳಕೆಲ್ಲಂ ಸುದುದಿದೆತ್ತಂ*,
ನೀತಿ-ಯುತೇ, ಮಂದಾನಿಲ-ವೃತ್ತಂ*. || 127 ||

115. Third instance: — — — | — * ಲ ಲ | ಲ ಲ * — | —, the Matta; Caesura at 4 (yuga).

ಮತ್ತಂ

ಮುನಂ ಧಾತ್ರೀ-*ಶಶಿ-ಪವ*ನೇಶೋ
ತ್ವಂನಂ; ನಿಲ್ಲುಂ*ಯತಿ ಯುಗ*ದೊಳ್; ಸೇ |
ವ್ಯಂ ನವ್ಯಂ ಭೂ*ತಳಕಿದು*, ಪೂಜ್ಯಂ;
ಭಿನಾಬಾಕ್ಷೀ*, ಪೆಸರಣಿ*! ಮತ್ತಂ. || 128 ||

116. Fourth instance: — ॐ | — ॐ | — ॐ * —, the Citrapada; Caesura at 9 (randhra).
(Three Dactyls and a long syllable.)

ಚಿತ್ರಪದಂ

ಚಂದ್ರ-ಗಣಂ ಬರೆ ಮೂಱಿಡೆ*ಯೊಳ್,
ಚಂದ್ರಧರಂ ಬಳಿಕಾ ಕಡೆ*ಯೊಳ್; |
ರಂಧ್ರ-ಯತಿ-ಸ್ಥಿತಿ ಪಂಚಮ*ದೊಳ್,
ಚಂದ್ರ-ಮುಖೀ, ನಿಲೆ, ಚಿತ್ರಪ*ದಂ.

|| 129¹⁾ ||

117. Fifth instance: — ॐ — | ॐ * — | ॐ — | — *, the Maṇiraṅga; Caesura at 5 (bhūta).

ಮಣಿರಂಗಂ

ಪಾದಪಾಶನ-*ಮಾರುತಯುಗ್ಮ*,
ಪಾದದಂತದೊ*ಳಿಶ್ವರನಿರ್ಕುಂ*; |
ಕಾದಲೇ, ಯತಿ*ಭೂತದೊಳಿದಂ*
ದೋದಿ ಕೊಳ್ಳಬ*ಲೇ! ಮಣಿರಂಗಂ*.

|| 130 ||

118. Sixth instance: — — — | ॐ * — | ॐ — ॐ | — *, the Kalyāṇa; Caesura at 5 (bāṇa).

ಕಲ್ಯಾಣಂ

ಕೋಣೋ-ವಾಯು-ದಿ*ನೇಶ-ರುದ್ರನು*;
ಬಾಣ-ಸ್ಥಾನದೊ*ಳಾಗಿ ವಿಶ್ರಮು*, |
ಜಾಣಿಂ ನಿಲ್ಲಿರೆ*, ಸುದುದತ್ತೆ ಕ*
ಲ್ಯಾಣಂ, ಪಂಕಜ-*ಪತ್ರ-ಲೋಚನೇ*?

|| 131²⁾ ||

11. Trishṭubh. Quarters of 11 syllables; (256 × 8 i. e.)

2048 vṛttas possible

ತ್ರಿಷ್ಟುಪ್ ಎಂಬ ಛಂದಸ್ಸಿನೊಳ್ 11 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 2048 ವೃತ್ತಂಗಳೊಳಗೆ

119. First instance: — — ॐ | — — ॐ | ॐ * ॐ | — —, the Indravajra; Caesura at 8 (others at 5).

ಇಂದ್ರವಜ್ರಂ

ವೈರಮ-ದ್ವಯಂ ಭಾನು-ಕಪ*ದಿಯುಗ್ಮ
ತಾಮಾಗಿರಲೈಂಟನೆಯೊಳ್*ವಿರಾಮು; |

1) ಪಂಚಮದೊಳ್ = elegantly. 2) Of the six instances only Mandānila is in Rb.; its other instance bears the name of Bhūmālē, but is quite corrupt.

ಈ ಮಾಳ್ಕೆಯಿಂದೋದಿದೊಡಿಂ*ದ್ರವಜ್ರಂ
ನಾಮಂ, ವಿಲೋಲಾಂಬುರುಹಾ*ಯತಾಕ್ಷೀ! || 132¹⁾ ||

120. Second instance: — — — | — — — | — * — | — —, the Upendravajra; Caesura at 8.

ಉಪೇಂದ್ರವಜ್ರಂ

ದಿನಾಧಿಪಂ ವೈರೋಮ-ರವೀ*ಶಯುಗ್ಮಂ
ಘನಂ ನಿಲಲೈಂಟನೆಯೊಳ್*ವಿರಾಮಂ; |
ಸನಾತನೋಕ್ತಂ ಬಹು-ಕೀ*ರ್ತಿ-ಯುಕ್ತಂ,
ಘನಸ್ಥಳೇ, ಕೇಳ್, ಅದುಪೇಂ*ದ್ರವಜ್ರಂ. || 133²⁾ ||

121. Third instance: — — — | — — * — | — — — | — * —, the Sainika; Caesura at 5 (others at 3). (Five Trochees and a long syllable.)

ಸೈನಿಕಂ

ಪಾದಪಾಶನಾ*ರ್ಕ-ಪಾವಕಂ ಲ-*ಗಂ
ಪಾದಮಪ್ಪಿನಂ *ವಿರಾಮಮೈಯ್ದ*ಱಿಂ |
ಮೇದಿನೀ-ವಿಕಾ*ಸಮಾಗಿ ನಿಂದೊ*ಡಾ
ಮೋದ-ರೂಪೆ, ಕೇಳ್*, ಇದಿಂತು ಸೈನಿಕಂ. || 134³⁾ ||

122. Fourth instance: — — — | — — — | — — — | — — *, the Dodhaka; Caesura at the end of the Quarters (pada). (Three Dactyls and a Spondee.)

ದೋಧಕಂ

ಇಂದು-ಗಣಂಗಳೆ ಮೂಟವಱಿಂದು *
ಮುಂದೆ ಗುರು-ದ್ವಯಮಾಗೆ, ವಿರಾಮಂ * |
ಬಂದು ಪದಾಂತದೊಳಿದೊಡೆ, ಸಂಪೂ *
ಣೀಂದು-ಮುಖೀ, ಬಗೆ! ದೋಧಕ-ವ್ರತ್ತಂ. || 135 ||

123. Fifth instance: — — — | — — — * | — — — | — —, the Rathoddhatē; Caesura at 6 (rasa).

ರಥೋದ್ಧತೆ

ಮಾರುತೇಪ್ಪ-ದಿವಿ*ಜಾಗ್ನಿಯುಂ ಲ-ಗಂ
ಸಾರೆಯಾಗೆ, ರಸ*ದಲ್ಲಿ ವಿಶ್ರಮಂ |

1) D., B., Rc. have "Caesura at 5" (in a numeral); H., Ra., M. "Caesura at 8". 2) Ra., H. "Caesura at 5". 3) H., Ra. and M. "Caesura at 3"; the others "Caesura at 5".

ದೂರಮಲ್ಲದಿರೆ*, ಕೇಳ್, ರಥೋದ್ಧತೋ
ದಾರ-ನಾಮಮೆಸೆ*ಗುಂ, ರಥೋದ್ಧತೇ!

|| 136 ||

124. Sixth instance: — — — | — — — | — — * — | — —, the Candrikā; Caesura at 8 (dis).

ಚಂದ್ರಿಕೆ

ಅಮರ-ಯುಗಮುಮಗ್ನಿ*ಯುಂ ಲ-ಗಂ
ಕ್ರಮದಿನೊಡನೆ ಬಂದು*ನಿಲೈ, ವಿ |
ಶ್ರಮಣಮೆಸೆಯೆ ದಿಕ್-ಪ್ರ*ದೇಶದೊಳ್,
ಕಮಲ-ವದನೆ, ಚಂದ್ರಿ*ಕಾಹ್ಲಯಂ.

|| 137 ||

125. Seventh instance: — — — | — * — — | — — * — | — —, the Bhramaravilasita; Caesura at 4 (?).

ಭ್ರಮರವಿಲಸಿತಂ

ಏಮಾತುರ್ವಿ*ಶಶಿ-ದಿವಿ*ಜ-ಲ-ಗಂ
ತಾಮೆತ್ತಂ ಬು*ದಿರೆ, ಯತಿ-*ಚತುರೋ |
ದ್ವಾಮು ವ್ರತ್ತಂ*, ವರ-ವದ*ನ-ಯುತೇ,
ನಾಮು ಶ್ರೀಮದ್-*ಭ್ರಮರವಿ*ಲಸಿತಂ.

|| 138 ||

126. Eighth instance: — — — | — — — | — — * — | — —, the Svāgata; Caesura at 8 (disāgaja).

ಸ್ವಾಗತಂ

ಏಗಳುಂ ಯತಿ ದಿಶಾ-ಗ*ಜದೊಳ್ ನಿ
ದಾಗಳಗ್ನಿ ದಿವಿಜೇಂದು*ಹರರ್ ಸಂ |
ಯೋಗಮಾಗಿರೆ, ಪಯೋರು*ಹ-ವಕ್ರೈ,
ಸ್ವಾಗತಂ ನೆಗಳ್ ಪಿಗ*ಳನಿದಂ.

|| 139 ||

127. Ninth instance: — — — | — — — | — * — — | — —, the Sālīni; Caesura at 7, as śaila is the same as parvata i. e. 7. (Giri is often = 8.)

ಶಾಲಿನಿ

ಭೂಮಿ-ಪ್ರೋಮದ್ವಂದ್ವ-ರು*ದ್ರದ್ವಯಂಗಳ್
ತಾಮೆತ್ತಂ ಚೆಲ್ವಾಗೆ, ಶೈ*ಲಂಗಳೊಳ್ ವಿ |
ಶ್ರಾಮು ನಿತ್ತಂದಕ್ಕುಮು*ದ್ಗಂಧ-ಶಾಲಿ,
ಶ್ರೀಮದ್-ಗಂಧಂ ಶಾಲಿನಿ-*ನಾಮ-ವ್ರತ್ತಂ.

|| 140 ||

128. Tenth instance: — — — | — — — | — — — | — —, the Māṇikya (=Caikarūpa); Caesura not pointed out.

ಮಾಣಿಕ್ಯಂ

ಮ-ಸ-ಜ-ಗ-ಗಂ.

|| 141¹⁾ ||

129. Eleventh instance: — — — | — — — | — — — | — —, the Sāndrapada.

ಸಾಂದ್ರಪದಂ

ಭ-ತ-ನ-ಗ-ಗಂ.

|| 142¹⁾ ||

130. Twelfth instance: — — — | — — — | — — — | — —, the Layagrāhi. (Three Antibacchicus' and a Spondee.)

ಲಯಗ್ರಾಹಿ

ತ-ತ-ತ-ಗ-ಗಂ.

|| 143¹⁾ ||

131. Thirteenth instance: — — — | — — — | — — — | — —, the Sumukhi.

ಸುಮುಖಿ

ನ-ಜ-ಜ-ಲ-ಗಂ.

|| 144²⁾ ||

132. Fourteenth instance: — — — | — — — | — — — | — —, the Nītikē' (Gītikē?).

ನೀತಿಕೆ

ನ-ರ-ರ-ಲ-ಗಂ.

|| 145²⁾ ||

133. Fifteenth instance: — — — | — — — | — — — | — —, the Sṛī.

ಶ್ರೀ

ಭ-ತ-ನ-ಗ-ಗಂ.

|| 146²⁾ ||

1) These instances are only in M. 2) These are only in Rb. Besides these 3 there are in Rb. the verses 132, 133, 135, 136, 138, 139, 140.

12. Jagati. Quarters of 12 syllables; (512×8) i.e.
4096 vrittās possible

ಜಗತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 12 ಅಕ್ಕರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 4096 ವೃತ್ತಂಗಳೊಳಗೆ

134. First instance: $\text{— — — | — — — | — — —* | — — —}$, the Drutapūrvavilambita; Caesura at 9 (randhra).

ದ್ರುತಪೂರ್ವವಿಲಂಬಿತಂ

ನ-ಭ-ಭ-ರಂಗಳವೊಂದಿರೆ * ಪಾದದೊಳ್,
ಶುಭಕರಂ ಯತಿ ನಿತ್ತಿರೆ * ರಂಧ್ರದೊಳ್, |
ಪ್ರಭು-ಕವೀಂದ್ರ-ಸಹಾಯದಿ * ನಾದುದಿಂ
ತಿಭ-ಗತಿ, ದ್ರುತಪೂರ್ವವಿ*ಲಂಬಿತಂ.

|| 147 ||

135. Second instance: $\text{— — — | — — — | — — — | — — —*}$, the Totāka; Caesura at 12 (divasādhīpa). (Four Anapaests.)

ತೋಟಕಂ

ಪವಮಾನ-ಚತುಷ್ಕ-ಯುತಂ, ಯತಿಯುಂ *
ದಿವಸಾಧಿಪರೊಳ್ ನಿಲೆ, ವಸ್ತು-ಕವಿ-* |
ಪ್ರವರ-ಸ್ತುತಮಪ್ಪುದು ತೋಟಕಮಂ *
ದವಧಾರಿಸು ನೀನ್ ಅದನಬ್ಜ-ಮುಖೀ*!

|| 148 ||

136. Third instance: $\text{— — — | — — — | — — —* | — — —}$, the Bhujāṅgaprayāta; Caesura at 8 (diśā). (Four Bacchicus'.)

ಭುಜಂಗಪ್ರಯಾತಂ

ಕುಶಂ ವಾರ್ಧಿ-ಪರ್ಯಾಯಮ*ಕ್ಕಂ; ವಿರಾಮಂ
ದಿಶಾ-ಸಂಖ್ಯೆಯಕ್ಕಂ; ಪಯೋ*ಜಾಯತಾಕ್ಷೀ, |
ವಿಶೇಷಂ ಕವೀಂದ್ರ-ಸ್ತುತಂ * ಪಿಗಳಂ-ಬೋಲ್
ಪ್ರಶಸ್ತಂ ಸಮಸ್ತಂ ಭುಜಂ*ಗಪ್ರಯಾತಂ.

|| 149 ||

137. Fourth instance: $\text{— — — | — — — | — — —* | — — —}$, the Vamśastha; Caesura at 7.

ವಂಶಸ್ಥಂ

ದಿವಾಕರಾಕಾಶ-ದಿ*ನೇಶ-ಪಾವಕರ್;
ಸುವಿಶ್ರಮಂ ಬಂದಿರೆ * ಸಪ್ತ-ಸಂಖ್ಯೆಯೊಳ್, |

ಸವಿಸ್ತರಂ ನಿಲ್ಲಿರೆ,* ಸುದುದಿಂತುದಾ
ತ್ತ-ಮಂಶೆ, ಮಂಶಸ್ಥಮಿ*ದುವಿ-ಭಾಗದೊಳ್. || 150 ||

138. Fifth instance: — — — | — — — | — * — | — — —, the *Indravamśa*; Caesura at 8 (digdanti).

ಇಂದ್ರವಂಶಂ

ವ್ಯೋಮ-ಧ್ವಯಂ, ಮುಂತೆ ದಿನೇ*ಶ-ಪಾವಕರ್
ತಾವೊಂದೆ, ದಿಗ್-ದಂತಿಯೊಳಾ*ಗೆ ವಿಶ್ರಮಂ, |
ಶ್ರೀಮಾನಿನಿ, ಸೆಯ್ಯಡಿಯಾ*ತನಿದಿದಂ
ನಾವೊಪಮಂ ಮಾಡಿದನಿ*ದ್ರವಂಶಮಂ. || 151 ||

139. Sixth instance: — — — | — — — | — — — | — — —, the *Sragvini*; Caesura not indicated. (Four *Amphimacrus*'.)

ಸ್ರಗ್ವಿಣಿ

ಜಾತವೇದೋ-ಗಣಂಗಳ್ ಚತುಃ-ಸ್ಥಾನ-ಸಂ
ಜಾತಮಾಗುತ್ತಮಿದ್‌ದಿನಂತಾದೊಡಾ |
ಜಾತಮಂ ಸ್ರಗ್ವಿಣಿ-ಪ್ರತ್ಯಮಂಬರ್, ಜಗತ್-
ಖ್ಯಾತಮಂಭೋಜ-ಪತ್ರೋಪಮಾನೇಕ್ಷಣೀ! || 152 ||

140. Seventh instance: — — — | — — — | — * — | — — —, the *Nirupama*; Caesura at 7 (*dineśahaya*), or 8 (*diśāgaja*, according to M.).

ನಿರುಪಮಂ

ಸುರಪುರೇಂದು-ದಿವ* ಸಾಧಿಪಾಗ್ನಿಗಳ್
ಬರೆ, ದಿನೇಶ-ಹಯ*ದೊಳ್ ವಿರಾಮಮಾ |
ಗಿರೆ, ಪೆಸರ್ ನೆಗಳೆ* ಪಿಗಳೊತ್ತಿಯೊಳ್
ನಿರುಪಮಂ, ನಿರುಪ*ಮಾನ-ವಿಭ್ರಮಂ. || 153 ||

141. Eighth instance: — — — | — — — | — * — | — — —, the *Drutapada*; Caesura at 7 (*śaila*).

ದ್ರುತಪದಂ

ಶತಮಖೇಂದು-ರವಿ-*ತೋಯ-ಗಣಂ ಪ
ದ್ಧತಿಯೊಳಾಗೆ, ಯತಿ*ಶೈಲದೊಳಕ್ಕುಂ; |

ಶತ-ದಳಾಯತ-ಸು*ಲೋಚನೆ, ವೃತ್ತಂ

ದ್ರುತಪದಂ ಮೃದು-ಪ*ದೋಕ್ತಿಗಳಿಂದಂ.

|| 154 ||

142. Ninth instance: — — — | — — — | — * — — | — — — , the Lalitapada; Caesura at 7 (kulagiri).

ಲಲಿತಪದಂ

ಕುಲಿಶಧರಾರ್ಕ-ಯು*ಗಂಗಳ ಮುಂದಂ

ಜಲ-ಗಣವೊಪ್ಪಿರೆ*, ಬಂದು ವಿರಾಮಂ |

ಕುಲಗಿರಿಯೊಳ್ ನಿಲೆ*, ಪಿಗಳನಿಂದಂ

ಲಲಿತಪದಂ ಪೆಸ*ರಿ, ಲಲಿತಾಂಗೀ!

|| 155 ||

143. Tenth instance: — — — | — — — * | — — — | — — — , the Candrikē; Caesura at 6.

ಚಂದ್ರಿಕೆ (ಚಂದ್ರಿ)

ರ-ನ-ಭ-ಸಂ || ಉಸಿರ್ ಆಯಿ ನೆಲೆಯೊಳ್.

|| 156¹⁾ ||

144. Eleventh instance: — — — | — — — | — — — | — — — , the Hamsamatta (Hamsi, Hamsakeli?); Caesura not pointed out.

ಹಂಸಮತ್ತಂ

ಭ-ಭ-ರ-ಯಂ.

|| 157²⁾ ||

145. Twelfth instance; — — — | — — — * | — — — | — — — , the Pravarâkshara (Pravitâkshara); Caesura at 6.

ಪ್ರವರಾಕ್ಷರಂ (ಪ್ರವಿತಾಕ್ಷರಂ)

ಸ-ಜ-ಸ-ಸಂ || ವಿರಾಮಮಾಡಿನೆಯೊಳ್.

|| 158³⁾ ||

146. Thirteenth instance: — — — | — — — | — * — — | — — — , the Puṭa (Ghaṭa); Caesura at 7.

ಪುಟಂ (ಘಟಂ)

ನ-ನ-ಮ-ಯಂ || ಯತಿ ಸಪ್ತಸ್ಥಾನದೊಳ್.

|| 159⁴⁾ ||

1) In M., Rc., D., B. (Candri); the Caesura only in Rc. (and D.). 2) Only in Rc. (Hamsi), H., Ra.; and D. (Hamsa kalā?). 3) Only in Rc. (Pravarâkshara), M. (Pravitâkshara) and D. (Pravarâkshara). 4) Rc. (Puṭa), M., D. (Puṭa).

147. Fourteenth instance: — — — | — — — | — — — | — — —, the Jaloddhatē,—dhata; Caesura not pointed out. (Amphibrachys, Anapaestus, Amphibrachys, Anapaestus.)

ಜಲೋದ್ಧತೆ (ಜಲೋದ್ಧತ)

ಜ-ಸ-ಜ-ಸಂ.

|| 160¹⁾ ||

148. Fifteenth instance: — — — | — — * — | — — — | — * — —, the Vaiśvadeva (—vi); Caesura at 5 (kāmāstra).

ವೈಶ್ವದೇವಂ (ವೈಶ್ವದೇವಿ)

ಮ-ಮ-ಯ-ಯಂ || ವಿಕ್ರಾಮಂ ಕಾಮಾಸ್ತ್ರದೋಳೆ.

|| 161²⁾ ||

149. Sixteenth instance: — — — | — — — | — — — | — — —, the Kusumaviçitra; Caesura not pointed out. (Tribrachys, Bacchicus, Tribrachys, Bacchicus.) Cf. v. 308.

ಕುಸುಮವಿಚಿತ್ರಂ

ನ-ಯ-ನ-ಯಂ.

|| 162³⁾ ||

13. Atijagati. Quarters of 13 syllables; (1024 × 8 i. e.)

8192 vṛttas possible

ಅತಿಜಗತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 13 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
8192 ವೃತ್ತಂಗಳೊಳಗೆ

150. First instance: — — — | — — — | — — — | — — — | —, the Ruçira; Caesura not pointed out.

ರುಚಿರಂ

ದಿನೇಶ-ಚಂದ್ರ-ಪವನ-ಭಾನು-ರುದ್ರರೊಂ

ದಿ ನಿಲ್ವುದುಂ, ವಿಳಸಿತ-ಪದ್ಮ-ಪತ್ರ-ಲೋ |

ಚನೇ, ಕರಂ ಸಕಲ-ಕವೀಂದ್ರರೊಲೈಯಿಂ

ಸುನಿಶ್ಚಿತಂ, ರುಚಿರಮಿದಾಗವೋಕ್ತಿಯಿಂ.

|| 163⁴⁾ ||

151. Second instance: — — — | — — — | — — — | — — — | —, the Açyuta (Abhyudita, Abhyudaya); Caesura at 4 (ambudhi), or 5 (bâṇa, in Re. and D.; H., Ra. ānanda).

ಅಚ್ಯುತಂ

ನಗಹರೇಂದು-ಗಣ-ತ್ರಿತಯಾಗ್ರ-ಹರಂ

ಸೊಗಸಿ ಕೂಡಿರೆ, ನಿಂದೊಡೆ ವಿಶ್ರಮಣಂ |

1) Re., M., D. 2) Only in Re. and D. 3) Only in Rb.; besides this it has only Nos. 136 and 137. H., Ra. have only Nos. 134. 135. 138. 141. 142. 144. 4) In H., Ra., Re., M., D., B.

ನೆಗಳಿದುಬುಧಿಯಲ್ಲಿದು ಪಿಗಳನಿ,
ವೃಗ-ನಿಭೇಕ್ಷಣ¹⁾, ನಾಮದೊಳಚ್ಯುತಮುಂ. || 164 ||

152. Third instance: — — — | — — — | — * — | — — — | —, the Prabhâta; Caesura at 8 (vasu).

ಪ್ರಭಾತಂ

ನ-ಜ-ಜ-ರ-ಗಂ || ವಿರಾಮಂ ವಸುವಿಂ. || 165 ||

153. Fourth instance: — — — | — — — | — — — * | — — — | —, the Komalaruċira (M. Komala); Caesura at 9 (nidhi). (Four Dactyls and a long syllable.)

ಕೋಮಲರುಚಿರಂ

ಭ-ಭ-ಭ-ಭ-ಗಂ || ವಿಶ್ರಾಮಂ ನಿಧಿ-ಸಂಪೈಯೊಳ್. || 166 ||

154. Fifth instance: — — — | — — — | — * — | — — — | —, the Saundari (M. Sundara); Caesura at 7 (muni).

ಸೌಂದರಿ

ಭ-ತ-ಜ-ಭ-ಗಂ || ವಿಶ್ರಮಂ ಮುನಿ-ಸಂಪೈಯೊಳ್. || 167 ||

155. Sixth instance: — — — | — — * — | — — — | — — — | —, the Ambuja; Caesura at 5 (śara).

ಅಂಬುಜಂ

ಭ-ಜ-ಸ-ಸ-ಗಂ || ಶರದಿಂದೆ ವಿರಾಮಂ. || 168 ||

156. Seventh instance: — — — | — — — | — — — | — — — | —, the Mañjubhûshini (?).

ಮಂಜುಭೂಷಿಣಿ

ಸ-ಜ-ಸ-ಜ-ಗಂ. || 169 ||

157. Eighth instance: — — — | — — — | — — — * | — — — | —, the Mattamayûra; Caesura at 9 (nidhi).

ಮತ್ತಮಯೂರಂ

ಏತ್ತಂ ಧಾತ್ರಿ-ವೈರಮ-ಪಯೋ-ವಾ*ಯು-ಹರರ್ಕ್ಕಳ್
ಪತ್ತಿದರ್ಘಗಳ್ ಬಂದು, ವಿರಾಮಂ *ನಿಧಿಯೊಳ್ ಮೆ |

1) H. Ra. (abhyudita), Rb., Rc., M. (abhyudaya), D., B. 2) Not in Rb.; M. has prabhuvitta.
3) Not in Rb. 4) Not in Rb. 5) Only in M. 6) Only in Rb.; it has also a Maṅgalikâ, but corrupt; its first line has the form: S-J-S-S-G.

ಯೈತ್ತೊಪ್ಪುತ್ತಂ ಬುದಿರಲಾಗಳ್ * ಪೆಸರಿದಂ
ವೃತ್ತಂ ಸುದಿದ್ಪುದು, ಕೇಳ್, ಮ*ತ್ತಮಯೂರಂ. || 170 ||¹⁾

14. Sakvari. Quarters of 14 syllables; (2048 × 8 i. e.)
16384 vṛittas possible

ಶಕ್ವರಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 14 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 16384 ವೃತ್ತಂಗಳೊಳಗೆ

158. First instance: — — — | — — — | — — — | — — — | — — *, the Vasantatilaka; Caesura at the Quarter's (pada) end (D., B. at 8).

ವಸಂತತಿಲಕಂ

ವೈರೋಮೈಂದು-ಭಾನುಗಣಯುಗ್ಮದಿನತ್ತಲಕ್ಕುಂ *
ಸೋಮೈಶ್ವರ-ದ್ವಿತಯಮುತವಜ್ಜಿಂ * ವಿರಾಮುಂ * |
ಸಾಮಾನ್ಯಮಲ್ಲದು, ಪದಾಂತದೊಳನ್ವಿತಾರ್ಥಂ*;
ನಾಮು ವಸಂತತಿಲಕಂ, ಕಮಲಾಯತಾಕ್ಷೀ*! || 171 ||²⁾

159. Second instance: — — — | — — — | — * — — | — — — | — —, the Praharanākalita (B.); Caesura at 7 (hayatati).

ಪ್ರಹರಣಕಲಿತಂ

ನ-ನ-ಭ-ನ-ಲ-ಗಮೆಂ*ಬಿವು ಗಣ-ನಿಯಮು
ಜನಿಯಿಸೆ, ಯತಿ ನಿ*ತ್ತಿರೆ ಹಯ-ತತಿಯೊಳ್, |
ನಿನಗದನಜಿವಂ*ತಿರೆ ವಿರಚಿಸಿದೆಂ;
ವನರುಹ-ವದನೇ*, ಪ್ರಹರಣಕಲಿತಂ. || 172 ||³⁾

160. Third instance: — — — | — — — | — — — * | — — — | — —, the Kusumāṅghripa; Caesura at 9 (nidhi).

ಕುಸುಮಾಂಘ್ರಪಂ

ತ್ರಿದಶ-ಚಂದ್ರ-ಹುತಾಶನಾ * ನಿಲರುಂ ಲ-ಗಂ
ಪುದಿದು ಕೊಂಡಿರೆ, ವಿಶ್ರಮು * ನಿಧಿಯೊಳ್ ಬೆಡಂ |

1) Not in Rb.; Ra., H. have manmathamayūra; D. and Re. only mayūra. 2) In Ra., Rb., Re., M., D., B. 3) Instead of ಪ್ರಹರಣಕಲಿತಂ D. has -ಕವಿಕಂ, M. and Re. have -ತಿಲಕಂ, H., Ra., Rb. -ಕಳಿಕೆ.

ಗೊದವಿ ಬಂದಿರೆ, ನಾಗವ*ಮನಿನಾದುದ

ಭೃದಯ-ಕಾರಣವೋಪಳೇ*, ಕುಸುಮಾಂಘ್ರಪಂ. || 173 ||¹⁾

161. Fourth instance:— | — | — | — | —*, the Vanamayûra; Caesura at Quarter's (pada) end.

ವನಮಯೂರಂ

ಬಂದಿರೆ ಸರೋಜರಿಪು ಭಾನು ಮರುದಿಂದ್ರಂ*,

ಮುಂದಿರೆ ಹರ-ದ್ವಯ-ಗಣಂ, ವಿಮಲ-ಸಂಪೂ * |

ಣೀಂದ್ರ-ವದನೇ, ಯತಿ ಪದಾಂತದೊಳೆ ನಿಂದಂ *

ದೆಂದುಮಿದು, ಕೇಳೆ, ಪೆಸರಿನಿ ವನಮಯೂರಂ*. || 174 ||²⁾

162. Fourth instance again:— | — | — | — | —, the Vanamayûra as Kuṭmala (not Kuḍmala); Caesura at 5 (pañcama, in Re.; in M. çampaka), or at 4 (or 7? vârudhi=vârdhi, in D. and B.).

ಕುಟ್ಟಲಮೆಂಬ ವನಮಯೂರಂ

ಭ-ಜ-ಸ-ನ-ಗ-ಗಂ || ಯತಿ ಪಂಚಮದೊಳ್, ಅಥವಾ ವಾರುಧಿಯೊಳ್. || 175 ||³⁾

163. Fifth instance:— | — | — | — | —, the Saundara (M. guṇa saundara), Caesura at mṛigendra (Re.), anindra (Ra.), anendra (D.), agendra (=kulagiri, 8? H., M.).

ಸೌಂದರಂ

ಭ-ಭ-ರ-ಸ-ಲ-ಗಂ (ವಿಶ್ರಮಣಂ ಅಗ್ನೇಂದ್ರದೊಳ್). || 176 ||⁴⁾

15. Atiśakvari. Quarters of 15 syllables; (4096×8 i.e.)

32768 vṛittas possible

ಅತಿಶಕ್ವರಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 15 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ 32768 ವೃತ್ತಂಗಳೊಳಗೆ

164. First instance: | | | | —*— | — | —, the Mālini; Caesura at 8.

ಮಾಲಿನಿ

ಅಮರ-ಗಣ-ಯುಗಂಗಳ್*, ಮುಂತೆ ಭೂ-ತೋಯಯುಗ್ಮಂ

ಕ್ರಮದೆ ನಿಲೆ, ಬೆಡಂಗಂ *ತಾಳ್ಪ ಬಂದಾ ವಿರಾಮಂ |

1) In H., Ra., Re., D., M., B. 2) Ra., Rb., Re., D., B., M.; D. puts the Caesura at gaja, B. at aja. 3) Re., M., D., B. 4) Not in Rb. and B.

ವಿಮಲಮನಿಸಲೆಂಟೆ * ಬಲ್ಲಿ ನಿಲ್ಲಂದೊಡಕ್ಕುಂ,
ಸಮುದ-ವನಿತೆ, ನೀಂ ಕೇಳ್*, ಮಾಲಿನೀ-ನಾಮ-ವ್ರತ್ತಂ. || 177¹⁾ ||

165. Second instance: — — — | — — — | — — * — | — — — | — — —, the Maṇigāṇanikara; (Caesura according to D. and B. at vasumati i. e. 8). (Seven Pyrrhichs and a long syllable.)

ಮಣಿಗಣನಿಕರಂ

ಸುರಪುರ-ಗಣಮೆಸೆ*ದಿರೆ ಜಲನಿಧಿಯೊಳ್,
ಮರುತನುಮವಟಿ*ಯೆ * ಬೆರಸಿರೆ ತುದಿಯೊಳ್, |
ಸುರಚಿತ-ಮಣಿ-ಗಣ-*ನಿಕರ-ವಿಲಸಿತೇ,
ಸುರುಚಿರಮಿದನಟಿ*, ಮಣಿಗಣನಿಕರಂ. || 178¹⁾ ||

166. Third instance: — — — | — — — | — — — | — — * — | — — —, the Viçitralalita (Palāśadala); Caesura at 11 (hara; according to B. at randhra).

ವಿಚಿತ್ರಲಲಿತಂ

ತ್ರಿದಶ-ಮರುದಿಂದ್ರಪುರ-ಚಂದ್ರ-*ಸಲಿಲುಗಳ್
ತುದಿಯೊಳಿರೆ, ತಳ್ತು ಹರರಲ್ಲಿ*ಯತಿ ನಿಲ್ಕುಂ; |
ವಿದಿತಮಿದು ಧಾರುಣಿಯೊಳ್ಬ- * ದಳ-ನೇತ್ರೇ,
ಸದಮಲ-ವಿಚಿತ್ರಲಲಿತಂ, ಲ*ಲಿತ-ಗಾತ್ರೇ! || 179²⁾ ||

167. Fourth instance: — — — | — — — | — — — | — — — | — — — *, the Maṇivibhūṣaṇa; Caesura at Quarter's (pada) end.

ಮಣಿವಿಭೂಷಣಂ

ಪಾವಕೇಂದ್ರ-ಶಶಿಯುಗ್ಮದಿನತ್ತ ಹುತಾಶನಂ*
ಭಾವಿಸುತ್ತಿರೆ, ಪದಾಂತದೊಳಿದೊಡೆ ವಿಶ್ರಮಂ*, |
ದೇವಿ, ಚಾರು-ನಯನೇ, ಸುತ-ಕೀರ್ತಿ-ಕವೀಂದ್ರ-ಸಂ*
ಭಾವಿತಂ ಮಣಿವಿಭೂಷಣಮೆಂದಟಿ ನೀನ್ ಇದಂ*! || 180³⁾ ||

168. Fifth instance: — — — | — — — | — — — | — — — | — — — *, the Surāṅga Kesara, Sukesara (M., Ra., H.) or Kesara (Re.); Caesura at Quarter's end.

1) H., Ra., Rb., Re., M., D., B.

2) H., Ra., Re., M., B. and Rb.; Rb. calls it palāśadala.

3) Ra., Re., M., D., B., H.

ಸುರಂಗಕೇಸರಂ

ಅಮರ-ಗಣಾರ್ಕ-ಶೀತಕರ-ಭಾನು-ಪಾವಕೋ-*

ತ್ತಮ-ಗಣ-ಪಂಚಕಂ, ಕಡೆಯೆ ಚೆಲ್ವುವೆತ್ತ ವಿ* |

ಶ್ರಮಮಿದನಾಗಳು ಕವಿಗಳೋದುತ್ತಿರ್ಪರೆ*

ನ್ನ ಮನಸಿನೋಪ ಕಾಂತೆಯೆ, ಸುರಂಗಕೇಸರಂ*.

|| 181¹⁾ ||

169. Sixth instance: $\text{---} | \text{---} | \text{---} | \text{---} * \text{---} | \text{---}$, the Navanalina; Caesura at 10.

ನವನಳಿನಂ

ದಿವಿಜ-ದಿನಾಧಿಪಯುಗ್ಮ-ಶೀ*ತಕರಾಗ್ನಿಯೆಂ

ಬಿವು ನೆರೆದಿಂಬನೆ ಬುದೊಡಾ*ಯತಿ ಹತ್ತಲಿ |

ತ್ತವತರಿಸಿದೊಡಮುಂಬುಜಾ*ಯತ-ಲೋಚನೇ,

ನವನಳಿನಂ ಕವಿ-ರಾಜಹಂ*ಸ-ವಿನಿರ್ಮಿತಂ.

|| 182²⁾ ||

16. Ashti. Quarters of 16 syllables; 65536 vṛttas possible

ಅಷ್ಟಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 16 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ 65536 ವೃತ್ತಂಗಳೊಳಗೆ

170. First instance: $\text{---} | \text{---} | \text{---} | \text{---} * \text{---} | \text{---} | \text{---}$, the Lalitapada; Caesura at 10.

ಲಲಿತಪದಂ

ಕುಲಿಶಧರ-ಪುರ-ದಿನಪ-*ಮಾರುತ-ಹರಾಂತಂ

ನೆಲಸಿ ನಿಲೆ, ಯತಿ ದಶದೊ*ಳಿದೊಡೆ ನಿತಾಂತಂ |

ಸಲೆ ನೆಲಕೆ ಪರೆದುದಿದ* ನೋದಬಲೆ, ಸುತಂ

ಲಲಿತಪದಮುಚಿತ-ಪದ-*ಯುಕ್ತಮುತಿಕಾಂತಂ.

|| 183³⁾ ||

171. Second instance: $\text{---} | \text{---} | \text{---} | \text{---} * \text{---} | \text{---} | \text{---}$, the Jagadvandita; Caesura at 12 (bhâskara). (Five Dactyls and a long syllable.)

ಜಗದ್ವಂದಿತಂ

ಇಂದು-ಗಣಂ ಶರ-ಸಂಖ್ಯೆಯೊಳೊಂದಿರೆ*, ಚಂದ್ರಧರಂ

ಬಂದು ಪದಾಂತದೊಳಿದೊಡೆ, ಭಾಸ್ಕರ*ರೊಳ್ ಯತಿಯುಂ |

1) H., Ra. (sukesara), Rc. (heading: suraṅga kesara), M., D., B.
Rb. and M.

3) Ra., Rb., Rc., M., B., D., H.

2) Not in H., Ra.,

ನಿಂದು ವಿರಾಜಿಸೆ, ಪಿಂಗಳನಿ ಪರಿ*ದತ್ತು ಜಗ
 ದ್ವಂದಿತಮಿಂತಿದನೋದುವುದಿಂಬಿನ*ಪದ್ಮ-ಮುಖೀ!

|| 184¹⁾ ||

172. Third instance: — — — | — — — | — * — | — — — | — — — | —, the Maṅgala; Caesura at 8 (danti).

ಮಂಗಳಂ

ನ-ಭ-ಜ-ಜ-ಜ-ಗಂ || ಯತಿ ದಂತಿಯೊಳ್.

|| 185²⁾ ||

173. Fourth instance: — — — | — — — | — — — | — — * — | — — — | —, the Vijayānanda; Caesura at 12 (divasakara, dinakara).

ವಿಜಯಾನಂದಂ

ಯ-ಮ-ನ-ಸ-ರ-ಗಂ || ಯತಿ ದಿವಸಕರದೊಳ್.

|| 186²⁾ ||

174. Fifth instance: — — — | — — — | — — — | — — — | — — — | —, the Pañcācāmara.

ಪಂಚಾಕಾಮರಂ

ಜ-ರ-ಜ-ರ-ಜ-ಗಂ.

|| 187³⁾ ||

17. Atyasṭi. Quarters of 17 syllables; 131072 vṛttas possible.

(If the Jagadvandita v. 184 were put under this head and a long syllable added, a true Hexameter would be produced.)

ಅತ್ಯಷ್ಟಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 17 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 131072 ವೃತ್ತಂಗಳೊಳಗೆ

175. First instance: — — — | — — — | — — — | — * — | — — — | —, the Mandākrānta; Caesura at 10.

ಮಂದಾಕ್ರಾಂತಂ

ಕಾಂತೇ, ಧಾತ್ರೀ-ಹಿಮಕ್ತದಮರಾ*ಕಾಶ-ಯುಗ್ಮೇಶ-ಯುಗ್ಮಂ

ಮುಂತು ಬಂದಿ ಪದದ ಕಡೆಯೊಳ್* ಚಲ್ಮನಾಂತಿದೊಡು, ವಿ |

ಶ್ರಾಂತು ನಿಲ್ಕುಂ ದಶಮದೇದೆಯೊಳ್*; ಯವ್ವನಾಕ್ರಾಂತೆ, ಮುದಾ

ಕ್ರಾಂತು ವೃತ್ತಂ ನೆಗಳ್ಳದಿಳೆಯೊಳ್* ಪಿಂಗಳ-ಪ್ರೋಕ್ತಿಯಿಂದಂ! || 188⁴⁾ ||

1) H., Ra., Re., M., D., B.

2) H., Ra., Re., M., D., Sb.

3) Only in Rb.

4) Not in Rb.

176. Second instance: — — — | — — — | — * — | — — — | — — — | — — — , the Prithvi; Caesura at 8 (vasu; according to M. at yati).

ಪೃಥಿವಿ

ಇನಾನಿಲ-ದಿನೇಶ-ಮಾ*ರುತ-ಪಯೋ-ಲ-ಗಂಗಳ್ ಬೆಡಂ
ಗನಾಳ್ವ ನಿಲೆ, ವಿಶ್ರಮಂ*ವಸುಗಳಲ್ಲಿ ಚಲ್ತಾದೊಡಂ |
ದು, ನೀರಜ-ದಳೇಕ್ಷಣಾ*ತಿ, ಬಗೆದು ಕೇಳ್ ಇದಂ! ಪೃಥ್ವಿಯೊ
ಬ ನಾಮದೊಳಿದಲ್ತೆ ಸು*ದುದು ನಿರಂತರಂ ಪೃಥ್ವಿಯೊಳ್? || 189¹⁾ ||

177. Third instance: — — — | — — — * | — — — | — — — | — — — | — — — , the Sikharini; Caesura at 6.

ಶಿಖರಿಣಿ

ಯ-ಮ-ನ-ಸ-ಭ-ಲ-ಗಂ || ವಿಶ್ರಮಂ ಆಲಿಸಿಂಬಲ್ಲಿ. || 190²⁾ ||

178. Fourth instance: — — — | — — — * | — — — | — — — | — — — | — — — , the Harinipłuta; Caesura at 6 (shatka).

ಹರಿಣೀಪ್ಲುತಂ

ಕುಲಿಶಧರ-ವಾ*ತೋರ್ವಿ-ವೈಶ್ವಾನರಾನಿಲರಂತದೊಳ್
ನೆಲಸೆ ಹರಿಯುಂ *ಕಾಮಪ್ರದ್ಧಂಸಿಯುಂ, ಯತಿ ಪಟ್ಟದೊಳ್ |
ನಿಲೆ, ಬಗೆದು ಕೇಳ್*, ಜ್ಯೋತ್ಸಾ-ಕಾಂತಿ-ಪ್ರಭಾಸಿತ-ಲೋಚನೇ,
ಲಲಿತ-ಹರಿಣೀ-*ನೇತ್ರೇ, ಕರ್ಣಾವೃತ್ತಂ ಹರಿಣೀಪ್ಲುತಂ. || 191³⁾ ||

179. Fifth instance: — — — | — — — | — — — | — — — | — — — | — — — , the Vanajadala. (Five Tribachys' and two long syllables.)

ವನಜದಳಂ

ನ-ನ-ನ-ನ-ನ-ಗ-ಗಂ. || 192⁴⁾ ||

180. Sixth instance: — — — | — — — | — — — | — — — | — — — | — — — , the Kanakâbjaniya; Caesura not pointed out.

ಕನಕಾಬ್ಜನೀಯಂ

ನ-ಜ-ಭ-ಜ-ಜ-ಲ-ಗಂ. || 193⁵⁾ ||

181. Seventh instance: the Narkuṭaka (Narkaṭaka)⁶⁾, is the same with Kanakâbjaniya (?).

1) Also in Rb. 2) Not in Rb. 3) Also in Rb. 4) Only in Rb. 5) Not in Rb.

6) Only in M.; it appears therein in a highly corrupt form; its third line, however, is identical with the Kanakâbjaniya's scheme.

18. Dhṛiti. Quarters of 18 syllables; 262144 vṛittas possible

ಧೃತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 18 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
262144 ವೃತ್ತಂಗಳೊಳಗೆ

182. First instance: — — — | — — — | — * — | — — — | — — — | — — —, the Mallikāmālē;
Caesura at 8 (vasu).

ಮಲ್ಲಿಕಾಮಾಲೆ

ಜ್ಞಾಲೆ-ವಾಯು-ದಿನೇಶಯು*ಗ್ಮ-ಶಶಾಂಕ-ಪಾವಕರೆಂಬಿವರ್
ಲೀಲೆಯು ಬರೆ, ವಿಶ್ರಮ * ವಸು-ಸುಖ್ಯೆಯೊಳ್ ನಿಲೆ, ಭಾಮಿನೀ, |
ನೀಲ-ಲೋಲ-ಸಹಸ್ರ-ಕು*ತಳೆ, ಸುದುದಿಂತಿದು ಮಲ್ಲಿಕಾ
ಮಾಲೆಯೆಂಬುದು ನಿಶ್ಚಯ * ಕವಿ-ರಾಜಹಂಸ-ವಿನಿರ್ಮಿತಂ. || 194¹⁾ ||

183. Second instance: — — — | — — * — | — — — | — — — | — — — | — — —, the Kan-
darpajāta; Caesura at 5 (kāmāstra).

ಕಂದರ್ಪಜಾತಂ

ಮ-ತ-ನ-ಯ-ಯ-ಯಂ || ವಿರತಿ ಕಾಮಾಸ್ತ್ರ ದೊಳ್. || 195²⁾ ||

184. Third instance: — — — | — — — | — — * — | — — — | — — — | — — —, the Aravinda;
Caesura at 9 (nidhi).

ಅರವಿಂದಂ

ಸುರಪುರಯುಗ-ಪವನ-*ದ್ವಿತಯಾಕಾಶಾಂಬು-ಗಣಂಗಳ್
ನೆರೆದಿರೆ, ಯತಿ ನಿಧಿಯೊಳ್*ನಿಲೆ, ಕೇಳ್, ಆನಂದದೊಳೆಂದು |
ನಿರತಿಶಯದೊಳಿದನೋ*ದೆಲೆ, ನೀಲಾಬ್ಜೇಕ್ಷಣಿ, ನೀನ್! ಈ
ಸುರುಚಿರಮೆನಿಪದೆ ದಲ್*ಪೆಸರಿದು ತಾನ್ ಅರವಿಂದಂ. || 196²⁾ ||

185. Fourth instance: — — — | — — — | — — — | — — — | — — — | — — —, the Hamsaka.

ಹಂಸಕಂ

ಸ-ನ-ಜ-ನ-ಭ-ಸಂ. || 197³⁾ ||

1) Also in Rb.

2) Not in Rb.

3) Only in Rb.

19. Atidhṛiti. Quarters of 19 syllables; 524288 vṛttas possible

ಅತಿಧೃತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 19 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
524288 ವೃತ್ತಂಗಳೊಳಗೆ

186. First instance: — — — | — — — | — — * — | — — — | — — — | — — — | —, the Tarālā; Caesura at 8 (diśākari; B., D.: mahāśvara = 16).

ತರಳಂ

ಸುರಪ-ಶೀತಕರಾಗ್ನಿ-ಮಾರುತ-ಭಾನುಯುಗ್ಮ-ಗಣಂಗಳಿಂ
ಪರದೊಳೊಪ್ಪಿ ಹಿಮಾಂಶು*ಶೇಖರನಾಗೆ, ವಿಶ್ರಮಣಂ ದಿಶಾ |
ಕರಿಗಳೊಳ್ ನಿಲೆ, ಸುಂದು*ದಿಂತಿದು ನಾಗವರ್ಮ-ವಿನಿಮಿತಂ,
ತರಳ-ಲೋಚನೆ, ನಾಮ*ದಿಂ ತರಳಂ ಕವೀಂದ್ರ-ಜನ-ಸ್ತುತಂ. || 198¹⁾ ||

187. Second instance: — — — | — — — | — — — | — — * — | — — — | — — — | —, the Megha-visphūṛjita; Caesura at 12 (mārtanḍa).

ಮೇಘವಿಸ್ಫುರ್ಜಿತಂ

ಯ-ಮ-ನ-ಸ-ರ-ರ-ಗಂ || ವಿಶ್ರಮಂ ಮಾರ್ತಂಡದೊಳ್. || 199²⁾ ||

188. Third instance: — — — | — — — | — — — | — — * — | — — — | — — — | —, the Sārdūlavikrīḍita; Caesura at 12 (dineśa).

ಶಾರ್ದೂಲವಿಕ್ರೀಡಿತಂ

ಉರ್ವಿ-ಮಾರುತ-ಭಾಸ್ಕರಾನಿಲ-ವಿಯದ್*ದ್ವಂದ್ವಂ, ಪದಾಂತಂಗಳೊಳ್
ಶರ್ಮಂ, ವಿಶ್ರಮಣಂ ದಿನೇಶರಡೆಯೊಳ್*ನಿಲ್ಕುಂ ಮನಂಗೆೊಪ್ಪಿನಂ, |
ನಿರ್ವ್ಯಾಜಂ ಭುವನ-ತ್ರಯಂಗಳೊಳಗೀ*ವೃತ್ತಂ ಪ್ರಸಿದ್ಧಂ ಕರಂ,
ಚಾರ್ವಂಭೋರುಹ-ಪತ್ರ-ನೇತ್ರೈ, ಪೆಸರಿ*ಶಾರ್ದೂಲವಿಕ್ರೀಡಿತಂ. || 200³⁾ ||

189. Fourth instance: — — — | — — — | — — — | — — — | — — — | — — — | —, the Khaṇḍa-pluta; Caesura at paksha.

ಖಂಡರಪ್ಲುತಂ

ರ-ಸ-ಸ-ತ-ಜ-ಜ-ಗಂ || ವಿಶ್ರಮಣಂ ಪಕ್ಷದೊಳ್. || 201⁴⁾ ||

1) Also in Rb.; B. and D. ನಾಗಪಿಂಗಲನಿಮಿತಂ. 2) Not in Rb. 3) Also in Rb. 4) H., Ra., Re., D., M., Sb. Paksha's meaning in this instance is doubtful; perhaps 15.

20. Kṛiti. Quarters of 20 syllables; 1048576 vṛittas possible

ಕೃತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 20 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 1048576 ವೃತ್ತಂಗಳೊಳಗೆ

190. First instance: — | — | — | — | —*— | — | —, the Mathebhavikṛīḍita; Caesura at 13; Ra., H. at 10 (daśa).

ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ

ಶ್ವಸನೇಂದು ಜ್ವಲನಂ ದಿವಂ ಧರೇ ಜಲಂ*ದೈತ್ಯಾರಿ ಕಾಮಾಂತಕ-
ಪ್ರಸರೋದ್ಯದ್-ಗಣಮುಂ, ತ್ರಯೋದಶ-ಯತಿ-ಪ್ರಸ್ತಾರಮಾಗಿದೊಡಿ |
ವಸುಧಾ-ಚಕ್ರದೊಳೆಯ್ದೆ ಸಂದುದು ಕರು*, ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ
ಪೆಸರಾಯ್ತುಂತಿದು ಪಿಂಗಳಾಹಿ-ವರನಿ*, ವ್ಯಾಲೋಲ-ನೀಲಾಲಕೇ! || 202¹⁾ ||

191. Second instance: — | — | — | — | —*— | — | —, the Utpalamālā; Caesura at 11 (rudra).

ಉತ್ಪಲಮಾಲೆ

ಶೀತಕರಾನಲೇಂದ್ರಪುರ-ಚಂದ್ರ-ಶಶಾಂಕ-ಹುತಾಶನಂ ಲ-ಗೋ
ಪೇತಮೊಡಂಬಡುತ್ತಮಿರೆ, ರುದ್ರ*ರ ಸಂಖ್ಯೆಯೊಳಾಗೆ ವಿಶ್ರಮಂ, |
ಸಾತಿಶಯೋಕ್ತಿಯಿಂದಿದು ವಿರಾಜಿ*ಸುಗುಂ ಕವಿ-ರಾಜಹಂಸನಿಂ
ಭೂತಳದೊಳ್ ನೆಗತ್ತೆವಡೆದುತ್ಪ*ಲಮಾಲೆ, ವಿಲೋಲ-ಲೋಚನೇ! || 203²⁾ ||

192. Third instance: — | — | — | — | —*— | — | —, the Anavadya (D. anamadhyā, M. anavandya); Caesura at 11 (rudra).

ಅನವದ್ಯಂ

ನ-ಭ-ಭ-ಮ-ಸ-ಸ-ಲ-ಗಂ || ವಿಶ್ರಮಂ ರುದ್ರನ ಸಂಖ್ಯೆಯೊಳ್. || 204³⁾ ||

193. Fourth instance: — | — | — | — | —*— | — | —, the Vanamanjari; Caesura at 12 (dinanātha). It is the Vanavallari of Rb., the Nāgarānjita of Ra., H.

ವನಮಂಜರಿ (ವನವಲ್ಲರಿ, ನಾಗರಂಜಿತಂ)

ಭ-ಭ-ಭ-ಭ-ರ-ಸ-ಲ-ಗಂ || ವಿಶ್ರಮಂ ದಿನನಾಥರೊಳ್. || 205⁴⁾ ||

1) Also in Rb.; ಪಿಂಗಳಾಹಿ only in B. and D., the others ನಾಗವರ್ಮ. 2) H., Ra., Re., Rb., M., D. 3) H., Ra., Re., M., D. 4) Also in Rb.

21. Prakṛiti. Quarters of 21 syllables; 2097152 vṛittas possible

ಪ್ರಕೃತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 21 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
2097152 ವೃತ್ತಂಗಳೊಳಗೆ

194. First instance: — — — | — — — | — — — | — — — | — * — — | — — — | — — —, the Campakamāle; Caesura at 13.

ಚಂಪಕಮಾಲೆ

ತ್ರಿದಶ-ರವೀಂದು-ಭಾಸ್ಕರ-ಗಣ-ತ್ರಿತ*ಯಾಗ್ರದೊಳಗ್ಗೆ ಚೆಲ್ವುವೆ
ತ್ತುದಯಿಪಿನಂ ತ್ರಯೋದಶದೊಳಾಗಿರೆ* ವಿಶ್ರಮಣಂ, ನಿರಂತರಾ |
ಭೃದಯಕರಂ ಪರಂ ನಿನಗಶೋಕ-ಮ*ಹೀರುಹ-ಪಲ್ಲವೋಲ್ಲಸತ್- |
ಪದ-ಯುಗೆ, ನಿಚ್ಚವೋದು, ಗಡ, ಚಂಪಕ*ಮಾಲೆಯನೊಲ್ಲು ಲೀಲೆಯಿಂ! || 206 ||¹⁾

195. Second instance: — — — | — — — | — * — — | — — — | — * — — | — — — | — — —, the Sragdharē; Caesura at 7 (hayanikara).

ಸ್ರಗ್ಧರೆ

ಭೂಮಿ-ಜ್ಞಾಲೇಂದು-ದೇವಾ*ಧಿಪಪುರ-ಗಣದಿಂ*ಮುತೆ ತೋಯ-ತ್ರಯಂಗಳ್*
ತಾಮೆತ್ತಂ ಬುದು ಚಲಪ್ಪಾ*ಗಿರೆ, ಹಯನಿಕರ-*ಸ್ಥಾನದೊಳ್ ನಿಲ್ಲಿನಂ ವಿ* |
ಶ್ರಾಮಂ, ಛಂದಕ್ಕಲಂಕಾ*ರಮಿದನೆ ಜನಕಾ*ನಂದಮಂ ಮಾಡುಗುಂ, ಸ್ರಗ್-
ಧಾಮ-ಪ್ರೋದ್ಧಾಮ-ಕೇಶಾ*ಸ್ಥಿತೆ, ಬಗೆ! ಪೆಸರಿಂ*ಸ್ರಗ್ಧರಾ-ನಾಮ-ವೃತ್ತಂ. || 207 ||¹⁾

196. Third instance: — — — | — — — | — — — * | — — — | — — — | — — — | — — —, the Tarāṅga-ma (M. turāṅga-ma); Caesura at 9 (randhra).

ತರಂಗಮಂ (ತುರಂಗಮಂ)

ರ-ನ-ರ-ನ-ರ-ನ-ರಂ || ಯತಿ ರಂಧ್ರದೊಳ್. || 208 ||²⁾

197. Fourth instance: — — — | — — — | — — — | — — — * | — — — | — — — | — — —, the Lalitagati; Caesura at 12 (ravi).

ಲಲಿತಗತಿ

ನ-ನ-ನ-ಯ-ಯ-ತ-ಮಂ || ವಿರಾಮಂ ರವಿಯೊಳ್. || 209 ||³⁾

1) Also in Rb.

2) Re., D., M.

3) H., Ra., Re., M., D.

22. Ākriti¹⁾. Quarters of 22 syllables; 4194304 vṛttas possible

ಆಕೃತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 22 ಅಕ್ಕರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
4194304 ವೃತ್ತಂಗಳೊಳಗೆ

198. First instance: — — — | — — — | — — — | — — — | — — —* | — — — | — — — | —, the Mahâsragdharē; Caesura at 15 (paksha).

ಮಹಾಸ್ರಗ್ಧರೇ

ಮರುದಾಕಾಶದ್ವಯೇಂದ್ರಾನಿಲ-ಹುತವಹಯು*ಗ್ರಾಂಗಳಜನ್ಮಾಂತಕರ್ಗಳ್
ಬರೆ, ಪಕ್ಷ-ಸ್ಥಾನದೊಳ್ ನಿಲ್ಲಿರೆ ವಿರತಿ, ಮಹಾ*ಸ್ರಗ್ಧರಾ-ನಾಮ-ವೃತ್ತಂ, |
ಗುರು-ವಿದ್ಯಾ-ಪ್ರೇಮಿ, ಅಭ್ಯಾಸದೆ ವಿಲಸಿತೆ, ಚಾ*ರ್ವಾನನೇ, ಕಾವ್ಯ-ಮೋದಾ
ಸ್ಫುರಿತ-ಪ್ರೋದ್ಭಾಸಿ, ಕಾಂಚೀ-ಖಚಿತ-ರಸನ-ಯು*ಕ್ತಾಂಗನೇ, ಕೇಳ್, ಪ್ರಿಯಾಖ್ಯೇ! || 210 ||²⁾

199. Second instance: — — — | — — — | — — — | — — — | — — —* | — — — | — — — | —, the Bhadraka; Caesura at 15 (paksha).

ಭದ್ರಕಂ

ಭ-ರ-ನ-ರ-ನ-ರ-ನ-ಗಂ || ವಿರತಿ ಪಕ್ಷದೊಳ್.

|| 211 ||³⁾

200. Third instance: — — — | — — — | —* — — | — — — | — — —* | — — — | — — — | —, the Vanamanjari; Caesura at 7 (hayavrâta, turagavrâta) and 8 (gajavraja, gajavrâta). (Seven Dactyls and a long syllable.)

ವನಮಂಜರಿ

ಭ-ಭ-ಭ-ಭ-ಭ-ಭ-ಗಂ || ವಿಶ್ರಮಂ ಹಯವ್ರಾತದೊಳ್ ಗಜವ್ರಾತದೊಳ್. || 212 ||³⁾

201. Fourth instance: — — — | — — — | — — — | — — —* | — — — | — — — | — — — | —, the Cûtakuja; Caesura at 12 (padminîmitra).

ಚೂತಕುಜಂ

ಸ-ಮ-ರ-ಸ-ಭ-ರ-ರ-ಗಂ || ವಿಶ್ರಮಂ ಪದ್ಮಿನೀಮಿತ್ರನೊಳ್.

|| 213 ||³⁾

1) From here our MSS., with the exception of B., show irregularities in the headings. B., however, with D., calls class 25 (against M., Rb. and Re.) Atikṛiti. Class 22 is Ākriti in D., H.; Ākriti in Ra., Re., and B.; Atikṛiti in Rb.; Vikṛiti in M. 2) Also in Rb. 3) Not in Rb. and B.

23. Vikṛiti¹⁾. Quarters of 23 syllables; 8388608 vṛittas possible

ವಿಕೃತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 23 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
8388608 ವೃತ್ತಂಗಳೊಳಗೆ

202. First instance: — | — | — | — | — | — | — | —, the Hamsagati; Caesura according to H., Ra. and M. at 8 (vasu); according to Re., B. and D. at 11 (hara). (Proceleusmaticus, six Dactyls and a long syllable.)

ಹಂಸಗತಿ

ದಿವಿಜ-ಪಡಂಬುಜಮಿತ್ರ-ಗಣ-ಪ್ರಕರಂ ಲ-ಗಮುಂ ಕ್ರಮದಿಂ ಪದದೊಳ್
ವಿವರಿಸೆ, ಬುದು ವಿರಾಜಿಸೆ ವಿಶ್ರಮಣಂ ವಸು-ಸಂಖ್ಯೆಗಳೊಳ್, ನಯದಿಂ |
ದೆ ವಿಚಲಿತಂ ಪದ-ಘಟ್ಟಿಯನಾಳ್ವೆಸವುತ್ತಿರೆ, ಕೇಳ್ ಕಳ-ಹಂಸ-ಗತ್ತೀ,
ಭುವನದೊಳ್ ತೆಲದಿಂದಮೆ ಸುದುದು ಪಿಗಳನಿಂದಿದು ಹಂಸಗತ್ತೀ. || 214²⁾ ||

203. Second instance: — | — | —* | — | — | — | — | —, the Mattākrīḍā; Caesura at 8 (kari).

ಮತ್ತಾಕ್ರೀಡೆ

ಮುನ್ನಂ ಭೂಮಿದ್ವಂದ್ವಾಕಾಶಂ *ಸುರಪುರ-ಗಣಮೆಸೆದಿರೆ, ಗಣ-ತತಿಯಿಂ
ದಿನ್ನಿತ್ತಲ್ ವೈಕುಂಠೇಶಾನರ್*, ಕರಿಯೊಳೆ ನಿಲೆ ಯತಿ-ತತಿ, ಲಲಿತ-ಪದೋ |
ತ್ವನ್ನಂ ವ್ರತ್ತಂ, ಭಿನ್ನಾಬ್ಜಾಕ್ಷೀ*, ಕವಿ-ವರ-ಮತದಿನಿದತಿಶಯತರಮಿಂ
ತೆನ್ನಿಂದಾಯ್ತು ಮತ್ತಾಕ್ರೀಡಾ*ಹೃಯಮಿದನಱಿವುದು, ಸರಸಿರುಹ-ಮುಖೀ! || 215³⁾ ||

204. Third instance: — | — | — | —* | — | — | — | —, the Saundara; Caesura at 12 (dinanātha).

ಸೌಂದರಂ

ನ-ಭ-ಭ-ಭ-ಮ-ಸ-ಸ-ಲ-ಗಂ || ವಿಶ್ರಮಣಂ ದಿನನಾಥಸ್ಥಾನದೊಳ್. || 216⁴⁾ ||

1) Ra. Vikṛiti, Re. Kṛiti, M. Prakṛiti, D. Kṛiti. In Rb. there is nothing corresponding to Vikṛiti. 2) Not in Rb. 3) Re., M., B., D. 4) Re., M., D. In Ra. there is a much mutilated Vidalītasarasija, probably the same with No. 211.

24. Sāṅkṛiti¹⁾. Quarters of 24 syllables; 16777216 vṛittas possible

ಸಂಕೃತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 24 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
16777216 ವೃತ್ತಂಗಳೊಳಗೆ

205. First instance: — | — | —* | — | —* | — | — | —, the Lalita; Caesura at 7 (giri); Alliteration also in the course of the lines.

ಲಲಿತಂ

ಸುರಪುರ-ಯುಗಳಂ * ಬರೆ, ಶಶಿ-ದಿವಿಜಂ * ಖರಕರ-ಸುರಯುಗ-ತೋಯಂ
ವಿರಚಿಸೆ ಕಡೆಯೊಳ್, * ಬರೆಸಿರೆ ಪದ-ವಿ*ಸ್ತರದೊಳೆ ಗಣ-ನಿವಹಂಗಳ್, |
ಗಿರಿಯೊಳೆ ಯತಿಗಳ್ * ದೊರೆಕೊಳೆ, ಲಲಿತಾ*ಕ್ಷರ-ಪದ-ರಚನೆಗಳಿಂದಂ
ಪರೆದುದು, ಲಲಿತಂ * ಧರೆಗಿದು ಪೆಸರಾ* ಗಿರೆ, ಸರಸಿರುಹ-ದಳಾಕ್ಷೀ! || 217²⁾ ||

206. Second instance: — | —* | — | —* | — | — | — | —, the Tanvi; Caesura at 5 and 12 (bāṇa = 5, adri = 7), or simply at 12.

ತನ್ನಿ

ಇಂದು-ನಭಂಗಳ್ * ಸುರಪುರ-ಪವನೇಂ * ದುದ್ಧಯಮಾಗಿರೆ, ಕುಲಿಶ-ಜಲಂಗಳ್
ಮುದಿರೆ, ಬಾಣಾ*ದ್ರಿಗಳೊಳೆ ಯತಿಗಳ್ * ನಿದಿರೆ, ನೀನ್ ಅಱಿಯತಿಶಯದಿಂ
ದು, |
ಸುದರಿ, ವೃತ್ತಂ * ದ್ರುತ-ಪದ-ಲಲಿತಂ * ಸಂದುದು ಪಿಗಳನುಮತದಿ, ಸಂಪೂ
ರ್ಣ್ಫಂದು-ನಿಭಾಸ್ಯೇ, * ಧರೆಗಿದು ಪರಿದ * ತ್ತೆಲ್ಲಿಯುಮುದ್ಭವಕರಮೆನೆ, ತನ್ನೀ. || 218³⁾ ||

207. Third instance: — | — | —* | — | — | — | — | —, the Arkamarīci; Caesura at 7 (śaila; M. giri).

ಅರ್ಕಮರೀಚಿ

ನ-ಜ-ಭ-ಭ-ಭ-ಭ-ಜ-ರಂ || ವಿಶ್ರಮಣಂ ಶೈಲದೊಳ್. || 219⁴⁾ ||

208. Fourth instance: — | — | —* | — | — | — | — | —, the Paṅkaja; Caesura at 8 (dikkari).

ಪಂಕಜಂ

ನ-ಜ-ಭ-ಜ-ಜ-ಜ-ರ-ಸಂ || ವಿರಾಮಂ ದಿಕ್ಕರಿಯೊಳ್. || 220⁵⁾ ||

1) Ra. Sāṅkṛiti, Rb. H. Samskr̥iti, Rc. Samskr̥iti, D. Prakṛiti, M. Atikṛiti. 2) M., Rc., D., B.; Rb. calls it Tilaka, but, in a second instance, also Lalita. 3) M., Rc., D., B. 4) M., Rc., D. 5) M.

25. Abhikṛiti¹⁾. Quarters of 25 syllables; 33554432 vṛittas possible

ಅಭಿಕ್ರೃತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 25 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
33554432 ವೃತ್ತಂಗಳೊಳಗೆ

209. First instance: — | — | —*— | — | —*— | — | —*— | — | —, the Krauñcapada; Caesura at 5, 5 and 8 (bhūta, śara, āśāgaja); two Alliterations.

ಕ್ರೌಂಚಪದಂ

ಶೀತಕರೋರ್ವಿರ್- *ವಾತ-ಶಶಾಂಕರ್, *ಯುಗ-ಮಿತ-ಸುರಪುರ- *ನಿವಹದ

ಕಡೆಯೊಳ್

ಭೂತಗಣಾಶಿ, *ಭೂತ-ಶರಾಶಾ* ಗಜದೊಳೆ ಯತಿಗಳು*ಮೆಸೆದಿರೆ, ಪೆಸರಿ, |
ನೀತಿ-ಯುತೇ, ಕೇಳ್, *ಸಾತಿಶಯೋಕ್ತಿ- *ಕ್ರಮದೊಳೆ ನೆಗಳ್ದಿದಿ*ದತಿಶಯ-ರಚನೋ
ಪೇತಮಶೇಷೋ*ರ್ವಿರ್ತಳಕಂ ಕ್ರೌಂ*ಚಪದಮಿದತಿಶಯ- *ಪದ-ರಚನೆಗಳಿ. || 221²⁾ ||

210. Second instance: — | — | —*— | — | —*— | — | —*— | — | —, the Hamsapada (M. -gati); Caesura at 8 and 7 (kari, giri).

ಹಂಸಪದಂ

ದಿವಿಜಪುರ-ಯುಗಮ*ವಟ ಪರದನಿಲಂ, *ಶೀತಕರ-ತ್ರಿತಯಂ, ಕಡೆಯೊಳ್
ಭವನಿರೆ, ಕರಿ-ಗಿರಿ- *ಗಣನೆಗಳೊಳಗಂ*ತಲೆಸೆಗುಂ ಪದ-ವಿಶ್ರಮಣಂ, |
ಭುವನದೊಳತಿಶಯ*ತರಮಿದು ಹೃದಯಾ*ನಂದಕರಂ ಕೃತ-ಸೌಖ್ಯತರಂ
ಕವಿ-ಜನ-ಹಿತಕರ*ಮಿದನಲಿ, ಕೆಳದೀ, *ಹಂಸ-ವಿನಿಮಿತ್ತ-ಹಂಸಪದಂ. || 222³⁾ ||

211. Third instance: — | — | — | —*— | — | — | — | — | —, the Vidalitavanaruha; Caesura at 12 (dinakara). Cf. Note ad. v. 216.

ವಿದಳಿತವನರುಹಂ

ನ-ನ-ನ-ನ-ನ-ನ-ನ-ನ-ಗಂ || ಯತಿ ದಿನಕರಕಡೆಯೊಳ್.

|| 223⁴⁾ ||

1) Rb., Rc., M. Abhikṛiti; D., B. Atikṛiti.

2) Rb., Rc., M., D., B.

3) Rc., D., B., M.

4) Rb., Rc., M., D.

26. Utkṛiti. Quarters of 26 syllables; 67108864 vṛittas possible

ಉತ್ಕೃತಿಯೆಂಬ ಭಂದಸ್ತಿನೊಳ್ 26 ಅಕ್ಕರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ

67108864 ವೃತ್ತಂಗಳೊಳಗೆ

212. First instance: — — — | — — — | — — * | — — — | — — — | — — — | — — — | — * — | — — — | — — —, the Bhujāṅgavijṛimbhita; Caesura at 8 and 11 (hari, hara).

ಭುಜಂಗವಿಜೃಂಭಿತಂ

ಅದಿ-ಕ್ಷಾಯುಗ್ಮಾಕಾಶಾಗ್ರಂ * ಪುರ-ಮಿತ-ಸುರಪುರ-ಸಹಿತಂ * ಕ್ತಶಾನು-ಮರುಲ್-
ಲ-ಗಂ

ಪಾದಾಂತಕ್ಕೋರಂತೊರ್ಪುತ್ತುಂ, * ಹರಿ-ಹರರೊಳೆ ಯತಿ-ನಿಯಮಂ, * ವಿನೂತ-
ವಿಭೂತಿಯೊಳ್ |

ಪಾದಾಂತಕ್ಕಾದ್ಯಂತಕ್ಕೊಳ್ಳಂ * ಪಡೆದುದು ಧರೆಗತಿವಿತತಂ * ಕವೀಂದ್ರ-ಸಹಾಯದಿಂ
ದೋದಲ್ ಚಲ್ವಿಂ ವೃತ್ತಂ, ಕೇಳಾ * ಪ್ರಿಯ-ವದನ-ವನಿತೆ, ಪೆಸರಿಂ * ಭುಜಂಗವಿಜೃಂಭಿತಂ.
|| 224 ||¹⁾

213. Second instance: — — — | — — — | — — — | — — — | — — — | — — — | — — — | — — — | — — —, the Apavāha.

ಅಪವಾಹಂ

ಮ-ನ-ನ-ನ-ನ-ನ-ನ-ಸ-ಗ-ಗಂ.

|| 225 ||²⁾

214. Third instance: — — — | — — — | — — * | — — — | — — — | — — * | — — — | — — — * | — — —, the Vanalaté; Caesura at 8 (kari, hari); four Alliterations in each Quarter. (Six Proceleusmaticus' and a Spondeus.)

ವನಲತೆ

ಅದಿತಿಜಪುರಮಿರೆ * ಮದ-ಗಜದೆಡೆಗಳೊ * ಳೊದವಿರೆ ನಯದೊಳೆ * ಬಂದಾ
ತುಡಿಗಳೊಳುದಯಿಸೆ * ಸದಮಲ-ಗುರು-ಯುಗ * ಮದು ಕರಿ-ಹರಿ-ಯತಿ * ಯಿಂದಂ |
ವಿದಿತಮಿದವನಿಗೆ * ಪುದಿದಿರೆ ರಸದೊಳೆ * ಪದೆದಿದನತಿಮುದ * ದಿಂದಂ
ಮೃದು-ಪದ-ರಚನೆಯೊ * ಳೊದವಿದೊಡಿದನಲಿ * ವುದು, ಸತಿ, ವನಲತೆ *
ಯೆಂದು. || 226 ||³⁾

1) H., Ra., Re., M., D., B.

2) Rb.

3) Re., M., D., B.; in H., Ra. only a few words.

215. Fourth instance: ॐॐॐ | ॐ—ॐ | ॐ*ॐॐ | ॐॐ— | ॐॐ*ॐ | ॐॐॐ | ॐॐॐ* | ॐ—ॐ |
ॐ—, the Munimata (M. Munimana); Caesura at 7 (muni). Rb. calls it sarala.

ಮುನಿಮತಂ (ಸರಳಂ)

ಅನಿಮಿಷ-ಭಾನು-ದಿ*ವಿಜ-ಪವನಂ ಬರೆ*, ಸುರಪುರಯುಗ-ಪು*ರ-ಭಾನು-ಲ-ಗಂ,
ಘನ-ಯುತೆ, ನಿನ್ನಯೆ*ಮನದನುರಾಗದಿ*ನಿರೆ ಮುನಿ-ತತಿಯೊ*ಳೆ ವಿಶ್ರಮಣಂ, |
ಮನವೊಸೆದೊದಿದ*ನನುನಯದಿದಿ*ಳೆ, ವಿನಮಿತ-ಲಲಿತ-ಪದೊಕ್ಕಿಗಳಿಂ
ಜನ-ಹಿತಮಿಂತಿದು*ಮುನಿಮತಮೊಬುದು*; ನಿನಗಣುಪಿದೆ, ಕೆ*ಳದೀ, ನಿರುತಂ.

|| 227¹⁾ ||

216. The Samavrittis beginning with ukta (ukṛt) and ending in utkṛiti have thus been described.

ಕಂದಂ

ಉಕ್ತಂ ಮೊದಲಾಗಿರೆ ಪೂ

ಪೋಕ್ತದಿನುತ್ಕೃತಿಯನೆಯ್ವೆ, ಸಮವೃತ್ತಮುಮಂ, |

ವ್ಯಕ್ತತರಮಾಗೆ, ಮೃದು-ಮಧು

ರೋಕ್ಕಿಗಳಿಂ ತಿಳಿಯ ಪೇಳೆನಂಬುಜ-ವದನೇ!

|| 228²⁾ ||

217. Their sum is 67108864. (shaṭka=6; naga=7; mṛigadhara=1; ambara=೨;
nâga=8; gaja=8; ṛitu=6; yuga=4.)

ಯುಗ-ಖುತು-ಗಜ-ನಾಗಾಂಬರೆ-

ಮೃಗಧರ-ನಗ-ಪಟ್ಟಮೆನಿಪ ವೃತ್ತದ ಲೆಕ್ಕಂ |

ಸೊಗಯಿಸಿ ತೋರ್ಕುಂ; ಗಣಯಿಪು

ದಗಣಿತ-ಗುಣ-ನಿಲಯ-ನಾಗವರ್ಮನ ಮತದಿಂ.

|| 229³⁾ ||

218. A verse teaching how to find out easily each of the six vṛttas most used in Canarese (utpala, v. 203; śārdūla, v. 200; sragdharē, v. 207; mattebha, v. 202; mahāsrāgdharē, v. 210; cāmpaka, v. 206).

ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ

ಗರುವೊಂದಾದಿಯೊಳುತ್ತಲಂ; ಗುರು ಮೊದಲ್ ಮೂಲಾಗೆ ಶಾರ್ದೂಲಮಾ
ಗುರು ನಾಲಕ್ಕಿರಲಂತು ಸ್ರಗ್ಧರೆ; ಲಘು-ದ್ವಂದ್ವಂ ಗುರು-ದ್ವಂದ್ವಮಾ |

1) Rb. (Sarala), M. (Munimana), D., B. In Rb. there appears another, but too mutilated to be recognised; some of its feet, according to the rule of the first line, are Bha-Ja-Sa-Na-Bha-Ya..., after which follows: ranjita-padam....dagradam (idakkum).

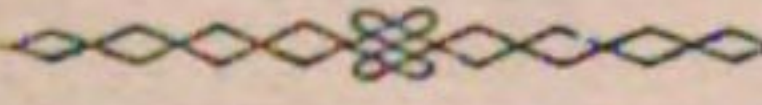
2) H., Ra., M., D., B.

3) M., D., B.

ಗಿರೆ ಮತ್ತೇಭ; ಲಘು-ದ್ವಯ-ತ್ರಿಗುರುಮಿಂದಕ್ಕುಂ ಮಹಾಸ್ತಗ್ಧರಂ;
ಹರಿಣಾಕ್ಷೀ, ಲಘು ನಾಲ್ಕು ಚಂಪಕಮಿವಾಲು ಖ್ಯಾತಿ-ಕರ್ಣಾಟಕಂ. || 230¹⁾ ||

ಗದ್ಯಂ

ಇದು ಸಮಸ್ತ-ಭಗವದ್-ಅರ್ಹತ್-ಪರಮೇಶ್ವರ-ಚಾರು-ಚರಣಾರವಿಂದ-ಮಂದ-ಮಧುಕರಾ
ಯಮಾನ-ವಿಬುಧ-ಜನ-ಮನಃ-ಪದ್ಮಿನೀ-ರಾಜಹಂಸ-ಶ್ರೀಮತ್-ಕವಿರಾಜಹಂಸ-ವಿರಚಿತಮಪ್ಪ
ಛಂದೋಂಬುಧಿಯೊಳ್ ಸಮವೃತ್ತವಿವರಣಂ ದ್ವಿತೀಯಾಶ್ವಾಸಂ.



1) This secondary verse appears in Sa., in a sort of appendix of M., in ch. 6 of Ra., H., as v. 31 in Rd., and as v. 16 in O. In the second line the tu is short though followed by sra (cf. Weber p. 224 seq.); ya before tri, however, is counted as long; ಮತ್ತೇಭ instead of ಮತ್ತೇಭಂ.

III. CHAPTER

ತೃತೀಯಾಶ್ವಾಸಂ

1. Further Sama Vṛittas

ಇತರಸಮವೃತ್ತಂಗಳ್

219. The Daṇḍaka: — — — | — — — | — — — | — — — | — — — | — — — | — — — | — — — . Quarters of 27 syllables.

ದಂಡಕವೃತ್ತಂ

ಕಂದಂ

ಅಮರ-ಗಣ-ಯುಗ್ಮದಿಂ ಮುಂ

ದಮರ್ದೇಳುಂ ಶಿಖಿ-ಗಣಂ ಬರಲ್, ದಂಡಕದ | [M. ದಮರ್ದೇಯುಂ ಶಿಖಿ]

ಪ್ರಮುದಿತ-ಲಕ್ಷ್ಮಣಮಕ್ಕುಂ;

ಕಮಲ-ಮುಖೀ, ತಿಳಿದು ಕೊಳ್ಳುದೆನ್ನಯೆ ಮತದಿಂ!

|| 231¹⁾ ||

220. The Mālāvṛittas, that together with the Daṇḍaka use to be counted separately. Cf. v. 235 and No. 55.

ಮಾಲಾವೃತ್ತಂಗಳ್

ಕಂದಂ

ಸದಮಲಮುಖಿ, ಆಂ ಸಮವೃ

ತ್ತದ ತೆಱನಂ ನಿನಗೆ ತಿಳುಪಿದೆಂ; ಮಾಲಾವೃ |

ತ್ತದ ಪಾಂಗನೆಯ್ ಕೇಳ್, ಇ

ನ್ನದಾತ್ತ-ಮತಿ, ವಿಬುಧ-ಜನ-ಮನೋ-ರಂಜನಮಂ!

|| 232²⁾ ||

1) In the MSS. it occurs at the end of this Chapter. It is in H., Ra. (the reading of which is peculiar, but very incorrect), Re., M., D., B. H. and Ra.'s verse mentions, so far as it can be made out, that the first Daṇḍaka with seven Amphimacrus' (— — —) is called Vṛiṣṭiprayâta, and that there are altogether six kinds of Daṇḍakas. Then H., Ra. and M. adduce another verse (that cannot be restored) wherein Praçita is mentioned, and which probably wants to state that the other five Daṇḍakas the quarters of each of which increase by one and one Amphimacrus, bear the common name of Praçita. See Weber p. 406.

2) In H., Ra., M., D., B.

9*

ಕಂದಂ

ವೃತ್ತ-ಸುಬಾಹವೆ, ಕೇಳ್, ಇ
 ಪೃತ್ತಾಱುಂ ಛಂದದಿಂದೆ ಪೊಳಗಣ ಮಾಲಾ |
 ವೃತ್ತಮನಱುಪಿದೆನಿನ್ನು
 ತೃತ್ತಿಯನಱುಪಿದಪೆನರ್ಧಸಮ-ವೃತ್ತಮುಮಂ.

|| 235 ||¹⁾

224. First instance: The A c y u t a k a; number of syllables in the 1st and 3rd quarters 11, in the others 10. The scheme is two times:

ಁಁಁ | ಁ-ಁ | ಁ-ಁ | ಁ-
 -ಁಁ | -ಁಁ | -ಁಁ | - |

ಅಚ್ಯುತಕ್ಕದಾಹರಣಂ

ಶತಮಖ-ಭಾನುಯುಗಾಗ್ರ-ಲ-ಗಂ,
 ಶೀತಕರ-ತ್ರಿತಯಾಗ್ರ-ಹರಂ, |
 ಮತಿ-ಯುತೆ, ಬಂದೊಡಿದಚ್ಯುತಕಂ
 ಭೂತಳದೊಳ್ ನೆಗಳ್ಳರ್ಧಸಮಂ.

|| 236 ||²⁾

225. Second instance: the Divijakalpalatē; number of syllables in the 1st and 3rd quarters 11, in the others 12. The scheme is two times:

-ಁಁ- | ಁಁಁ | -ಁಁ- | ಁಁ-
 ಁಁಁ | -ಁಁಁ | ಁಁಁ | -ಁಁಁ- |

ದಿವಿಜಕಲ್ಪಲತೆಗುದಾಹರಣಂ

ಪಾವಕಾಮರ-ಗಣಾನಲಂ ಲ-ಗಂ,
 ದಿವಿಜ-ಚಂದ್ರ-ಕುಮುದಾರಿ-ಪಾವಕಂ; |
 ಭಾವಿಸುತ್ತಮಿರೆ, ಕೋಮಲಾಂಗಿನೀ,
 ದಿವಿಜಕಲ್ಪಲತೆಯಾಯ್ತು ನಾಮದಿ.

|| 237 ||³⁾

226. Third instance: the Raviprabhē (Viraprakara, Virahpraka); number of syllables in the 1st and 3rd Quarters (pada) 20, in the others 18. Sara = 5. The scheme is two times:

ಁಁಁ | ಁಁಁ | ಁಁಁ | ಁಁಁ | ಁಁಁ | ಁಁಁ | ಁಁಁ |
 -ಁಁಁ | -ಁಁಁ | -ಁಁಁ | -ಁಁಁ | -ಁಁಁ | -ಁಁಁ | -ಁಁಁ |

1) H., Ra., Re., M., D., B.
 (abhyudaka), D. (aččutaka), B. (ačyutaka).

2) H., Ra. (ačyutaka), Re. and Rd. (aččutaka), M.

3) H., Re., Rd., M., D., B.

ರವಿಪ್ರಭೆಗುದಾಹರಣಂ

ಅಮರ-ಸರೋರುಹಮಿತ್ರ-ಗಣಂ, ಶರ-ಸುಖೈಯ ಮುಂದೆ ಲ-ಗಂ,
 ಸೋಮ-ಗಣಂಗಳೆ ನಾಲ್ಕೆಡೆಯೊಳ್ ಬರೆ, ಪಾವಕಂ ಮರುತಂ |
 ಕ್ರಮದೊಳೆ ಬಂದನುಲೋಮ-ವಿಲೋಮ-ಪದ-ಧ್ವಯದಿಂ ನಿಯಮಂ;
 ನಾಮಮಿದಕ್ಕೆ ರವಿಪ್ರಭೆಯಾಗಳೆಯಕ್ಕುಮುಬ್ಬ-ಮುಖೀ! || 238 ||¹⁾

227. Supplementary description. Pâda=quarter.

ಕಂದಂ

ಪಾದ-ವಿಪರ್ಯಾಸದೊಳಿ
 ಭೇದಂಬಡೆದೇಕ-ವರ್ಣ-ಹೀನಾಧಿಕದಿಂ |
 ದಾದಂದರ್ಥಸಮಂ ಪೆಸ
 ರಾದುದದು ಬಗೆದು ಕೇಳ್ವುದುಬುಜ-ವದನೇ! || 239 ||²⁾

3. The Vishama Vṛttas

ವಿಷಮವೃತ್ತಂಗಳ್

228. Here follow the Vishama Vṛttas, in which all quarters (pâda) are more or less different from each other. Pada=verse.

ಕಂದಂ

ವಿಪರೀತ-ಗಣಾಕ್ಷರಮಾ
 ಗಿ, ಪದಂಗಳ್ ನಾಲ್ಕು ಪಾದವೊಂದದೆ ನಿಲ್ಕು; |
 ಚಪಲಾಕ್ಷಿ, ವಿಷಮವೃತ್ತಮು
 ನುಪದೇಶಿಪೆನವಲಿ ಭೇದಮು ಕ್ರಮದಿಂದಂ. || 240 ||³⁾

229. First instance: the U d g a t a. The scheme is:

ಉ- | ಉ- | ಉ- | ಉ-
 ಉಉ | ಉ- | ಉ- | -ಉಉ |
 -ಉಉ | ಉಉ | ಉ- | ಉ-
 ಉ- | ಉ- | ಉ- | ಉ- | - ||⁴⁾

1) Rd. (viraprakara), L. (virahpraka), Sb. and M. (raviprabhē), H. 2) Ra., Ha., M., D., B.

3) H., Ra., M., D., B. 4) The final letters of lines 2 and 4 are doubtful.

ಉದ್ಗತಕ್ಕುದಾಹರಣಂ

ಮರುದರ್ಕ-ವಾಯು ಲಘು ಮುಂದೆ

ಬರೆ ಸುರ-ಮರುದ್-ದಿನೇಶನು ಶಶಿ- | [ದಿನೇಶ-ಪಾವಕಂ]

ವಾರಿಜರಿಪು-ಸುರಪಾರ್ಕ-ಲ-ಗಂ

ಮರುದರ್ಕ-ವಾಯು-ರವಿಯಿಂದಮುದ್ಗತಂ.

|| 241¹⁾ ||

230. Besides the Udgata there are various Vishama Vrittas.

ಇಂತು ವಿಷಮವೃತ್ತಮನೇಕ-ಪ್ರಕಾರಮಕ್ಕುಂ.

231. Second instance: the *Sloka* or *Anuṣṭup-śloka*; quarters of 8 syllables. The scheme, as far as it is fixed, is the following (oja=an odd quarter, 1 and 3; yugma=an even quarter, 2 and 4), the dots denoting the syllables that are not fixed.

1	2	3	4	5	6	7	8
.	.	.	.	—	—	.	.
.	.	.	.	—	—	.	.
.	.	.	.	—	—	.	.
.	.	.	.	—	—	.	.

5 6 7 8

(generally — — — —)

5 6 7 8

(generally — — — —)

ಇನ್ನು ಅನುಷ್ಟುಪ್-ಶ್ಲೋಕ-ಲಕ್ಷಣಂ

ಶ್ಲೋಕಂ

ಅಕ್ಕರಂ ನಾಲ್ಕುಽಂದತ್ತ

ಲಕ್ಕುಂ ಯ-ಗಣವೋಜದೊಳ್; |

ಮಿಕ್ಕ ಯುಗ್ಮಾಂತದೊಳ್ ಸೂರ್ಯ

ನಕ್ಕುಂ ಶ್ಲೋಕೋಕ್ತಿಯೊಳ್, ನಿಜು.

|| 242²⁾ ||

1) H., Ra., Re., Rd., Sb., M., D., B.; ದಿನೇಶನುಂ ಶಶಿ occurs in Sb., H. and Ra. There is another Udgata in D. and M. after the *Caturūrdhva*, the scheme of which is as follows:

—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—

2) Re., D., B.

232. The same statement in a Samskrit verse (without alliteration).

ಶ್ಲೋಕಂ

ಪಂಚಮು ಲಘು ಸರ್ವತ್ರ,
ಸಪ್ತಮು ದ್ವಿ-ಚತುರ್ಥಯೋಃ, |
ಪಪ್ತೇ ಚ ಗುರು ಜಾನೀಯಾದ್,
ದಿಶ್ಯತೇ ಶ್ಲೋಕ-ಲಕ್ಷಣಂ.

1)
|| 243 ||

233. However elsewhere each seventh syllable of all the quarters of the Sloka is allowed to be long (Weber pp. 335. 336; 5. 6. 7. throughout: — —); but such is not the rule given by the author. His rule is that the seventh syllables ought to be alternately long and short. Abdhi=4 or 7. (Karâbdhi=shining or great seven?)

ಕಂದಂ

ಏಯ್ದಾಱೀಳೆಂಬೆಡೆಯೊಳ
ಮೆಯ್ದುಗೆ ಲಘು-ಗುರು-ಕರಾಬ್ಬಿ-ಗುರು!—ಸಪ್ತಕದೊಳ್ |
ಏಯ್ದೋರ್ ಗುರು-ಲಘು-ಲಕ್ಷಣ
ಮೆಯ್ದುಗೆ! ಪರಿಪೂರ್ಣಮಪ್ಪ-ವರ್ಣ-ಶ್ಲೋಕಂ.

2)
|| 244 ||

234. But as some poets of old have stated that, like each sixth syllable, each seventh one too may be long, all the said syllables may be long.

ಕಂದಂ

ಆಱಿನೆಯ ತಾಣದೊಳ್ ಗುರು
ತೋಱಿದೊಡಂ, ಶ್ಲೋಕ-ಲಕ್ಷಣಂ ಕೆಡದದುವುಂ |
ಬೇಱಿ ಪುರಾತನ-ಕವಿಗಳ್
ತೋಱಿದೊಡಂತೆರಡಱಿಗಳೆಯುಂ ಗುರುವುಚಿತಂ.

3)
|| 245 ||

1) D., B. A similar verse occurs twice in M. (here and in the first chapter); of its two readings the first is: ಶ್ಲೋಕೇನಪ್ಪಗುರುಜ್ಞೇಯಂ ಸರ್ವತ್ರಲಘುಪಂಚಮಂ | ದ್ವಿಚತುಃಪಾದಯೋರಸ್ಯಂ ಸಮಸ್ತದೀರ್ಘಮನ್ಯಯೋಃ ||; the second one is: ಸಪ್ತ ಚತುಷ್ವಯೋಜ್ಞೇಯಂ ಸರ್ವತ್ರಲಘುಪಂಚಮಂ | ದ್ವಿಚತುಃಪಾದಯೋರಸ್ಯ ಖ್ಯಾನುಷ್ಠಪೋಭವೇತ್ || For D. and B.'s reading of. Weber p. 338.

2) Sb., M., H., Ra., L., D. The true reading of this verse is somewhat questionable, as (on) MS. agrees with the other.

3) H., Ra., Re., M., L., D., B.

235. Another verse of the common Sloka in Canarese.

ಶ್ಲೋಕಂ

ಯೋಗಿ-ಯೋಗ-ಚಿದಾನಂದ
ಮಾಗಮ-ಜ್ಞಾನೆ ಮೂಡಿದು |
ರಾಗದಿ, ವಿನತಾಪಾಂಗೀ,
ನಾಗವರ್ಮ-ಮತಂಗಳಿಂ.

[ಯೋಗಯೋಗಚಿತಸ್ತೋಮಂ
ಸ್ವಾಗಮಜ್ಞಾನವಾಧಿಕಂ |
ರಾಗದಿಂಬಿನತಂಗೀ
ನಾಗವರ್ಮಬರಂಗಳಂ ||]

1)

|| 246 ||

236. Third instance: the Tripadonnati; quarters 1, 2 and 4 contain each 10 syllables; quarter 3 consists of 12 syllables, (having two more, from which peculiarity probably the name of the metre is derived). The scheme:

— — | — — | — — | —
— — | — — | — — | — |
— — | — — | — — | — —
— — | — — | — — | — ||

ತ್ರಿಪದೋನ್ನತಿಯ ಲಕ್ಷಣಂ

ಚಂದ್ರಗಣ-ತ್ರಿತಯಂ, ಕಡೆಯೊಳ್
ಚಂದ್ರಧರಂ ಬರೆ ಮೂಟೆಡೆಯೊಳ್, |
ಚಂದ್ರ-ಚತುಷ್ಟಯಮಾಗಿರೆ, ಭಾವಿಸು,
ಚಂದ್ರ-ಮುಖೀ, ತ್ರಿಪದೋನ್ನತಿಯು!

2)

|| 247 ||

237. Fourth instance: the Pada Caturûrdhva. Commencing with 8 (kari) syllables it grows by 4 and 4 (cf. the name of Caturûrdhva), so that its second quarter has 12 (dinapa), its third quarter 16 (râja), its fourth quarter 20 (râvanakara) syllables. (The syllables are generally not ordered to be fixed ones, atra guru-laghu-vibhâgo neshyate, Weber p. 348.)

ಕಂದಂ

ಕರಿ-ದಿನಪ-ರಾಜ-ರಾವಣ
ಕರ-ಪರಿಸಂಖ್ಯಾಕ್ಷರದೆ ಪೊದಳ್ಳೆಸೆಯೆ ಗಣಾಂ |

1) M. D., B. have a similar instance; Ra., H.'s reading too appears above, they calling it Nâṭaka Sloka. 2) H., Ra., Re., Rd., M., Sb., L.

ತರಮಪ್ಪುದು ಚತುರೂರ್ಧ್ವಂ [ತರದಿಂ ಪದಚ ಇತ್ಯಾದಿ]
 ಪರಿಸ್ಪೃಟು. ಬಗೆದು ಕೇಳ್ವುದುಬುಜ-ವದನೇ! || 248¹⁾ ||

238. A verse in the Pada Caturûrdhva metre. Its scheme is:

ಉಉ | ಉ— | —
 ಉ— | —ಉ | ಉ— | ——— |
 ಉಉ | ಉಉ | ಉ— | —ಉ— | ಉ— | —
 ಉ— | ಉ— | —ಉ | ಉ— | —ಉ— | ಉ— | ಉ— ||

ಪದಚತುರೂರ್ಧ್ವಂ

ಅತಿಶಯ-ವಾಕ್-ಸುಪನ್ನಂ

ಶತಪತ್ರೋದ್ಭವ-ಮಹಾನ್ವಯೋತ್ಪನ್ನಂ |

ಚತುರ-ಕವಿ-ಕುಲ-ಲಲಾಮು ಗುಣೋದಯೋದ್ವಾಮು

ಚತುರಾನಂದ್ರ-ವಿಷ್ಣು-ಪ್ರತಿಮು ಶ್ರೀ-ನಾಗವರ್ಮನ ಪ್ರತಿಮು. || 249²⁾ ||

B. THE MORA-METRES³⁾

ಮಾತ್ರಾಛಂದಂಗಳ್

In the first part of a quarter of a verse in a Mora (mâtré)-Metre there are some not-fixed syllables which do not fall under the category of Feet, but have to represent a certain amount of Moras.

1. The Vaitâliké (Vaitâli)

239. The number of Moras (mâtré) in the Vaitâliké: in the odd (ojé) quarters (pâda) 14, in the even (yuk) 16; the sum of all Moras 60.

ಕಂದಂ

ಮೊದಲೊಳ್ ಪದಿನಾಲ್ಕೆರಡನೆ

ಯದಱೊಳ್ ಪದಿನಾಱು, ಮೂಱಱೊಳ್ ಪದಿನಾಲ್ಕು |

1) H., Ra., M., D., B. Pada çaturûrdhva must be the true reading. 2) H. Ra. (-ನೇಂ ದ್ರ-ಮತಿ-ಪ್ರತಿಮಂ), D., B. A praise of Nâgavarma! 3) This heading is not in the MSS.

ಗ್ರದ ಪಾದದೇ ಪದಿನಾಱಿಂ

ತುವಯಿಪುದಱುವತ್ತು ಮಾತ್ರೈ ವೈತಾಳಿಕೆಗಂ.

|| 250 ||¹⁾

240. Definition of the Vaitâli in a Vaitâli verse: in the odd quarters *first* appear 6 (kara) Moras, and in the even ones 8 (kari); *then* an Amphimacrus (marudishṭa, fire, — —) and a short and long syllable are added to each quarter. The scheme of the verse runs as follows:

— — — — — — — — —	14 Moras
— — — — — — — — —	16 Moras
— — — — — — — — —	14 Moras
— — — — — — — — —	16 Moras

ವೈತಾಳಿಕೆ

ಕರ-ಮಾತ್ರೈಗಳಕ್ಕುವೋಜೆಯೊಳ್, [ಏರ-ಮಾತ್ರೈ]

ಕರಿ-ಸುಖ್ಯಾತಂ ಮಾತ್ರೈ ಯುಕ್ಕಿನೊಳ್, |

ಮರುದಿಪ್ಪ-ಲ-ಗಂ ತದಂತದೊಳ್

ಬರೆ, ವೈತಾಳಿ, ವಿಲೋಲ-ಲೋಚನೇ!

|| 251 ||²⁾

Observe here that at the places where no fixed syllables are ordered, in Canarese always two and two short syllables can be taken separately, either as — — or —, so that — — (Iambus) is excluded.

2. The Aupaçchandāsika

241. The Aupaçchandāsika differs from the Vaitâlike only by the circumstance that instead of the short and long syllable a Bacchicus (— — —, toya) is added. The scheme of the following Aupaçchandāsika verse is:

— — — — — — — — — —	16 Moras
— — — — — — — — — —	18 Moras
— — — — — — — — — —	16 Moras
— — — — — — — — — —	18 Moras

ಔಪಚ್ಛಂದಸಿಕಂ

ಈ ಪೇಳ್ವುದು ಪಹ್ನಿ ತೋಯ-ಯುಗ್ಮಂ

ತಾಂ ಪಾದ-ದ್ವಯಕಂತೆ ಬಂದೊಡಕ್ಕುಂ, |

1) D., B.

2) M., H., Ra., D., B.

ಚಾಪಲ-ನೇತ್ರೇ, ವಿರಾಜಿಸುತ್ತಂ
ದೌಪಚ್ಛಂದಸಿಕಂ ಕವೀಶ್ವರೋಕ್ತಂ.

|| 252¹⁾ ||

242. The Vaitālikē's (the Aupaçchandāsika being in fact a sub-division of the Vaitālikē), as they are formed of Mora-feet (mātrā gāṇa), have been treated separately.

ಗದ್ಯವಚನಂ

ಇಂತಾದೌಪಚ್ಛಂದಸಿಕಂ ಮೊದಲಾಗಿ ವೈತಾಳಿಕೆಯು, ಪ್ರಾಚ್ಯ-ವೃತ್ತಿಕೆಯು ಪರಾಂತಿಕೆಯುಮೆಂದು ಮಾತ್ರಾಗಣಾಧಿಕಂಗಳೆಂದುತು ವೈತಾಳಿಕೆಗಳ್ ಬೇೞಿ ಪೇಳಲ್ಪಡೆಗುಂ²⁾.

3. The Jāti Gādē

(Gāthā) is introduced. The verse adduced consists of 3 lines (pada) each containing 23 Moras, and shows, to some extent, the peculiarity of the Sloka, (wherein two Amphibrachus' are prescribed), as after the 17th Mora in each line an Amphibrachus (with a long syllable) is to occur.

ಅದಲ್ಲದೆಯು ಜಾತಿಗಾದೆಗಳ ಲಕ್ಷಣಮು ಪೇಳೆಂ—
ಪದಮೂೞಾಗಿಯು ಶ್ಲೋಕದ ಲಕ್ಷಣಮುಮಾಗಿಯು
ವಿದಿತಂ ಜಾತಿಗಾದೆಯೆಂಬುದು. ಸಂದಭಿಧಾನದಿಂ
ದಿದನೋದು, ವಿಲೋಲ-ಪಟ್ಟದ-ಸುನಿಭ-ಕುಂತಳೇ! || 253³⁾ || [ದಿದನೋದುಗೆ]

Its scheme:

— — — — — — — — —	23 Moras
— — — — — — — — —	23 Moras
— — (—) — — — — — — — — —	23 Moras

1) Sb., L., M., Ra., H. 2) Sb., L., M., Ra., H. Their readings differ very much; the one given is the clearest. 3) Sb., H., Ra., M., L. Our reading is that of Sb., H., Ra. and L. M. begins ಸದಮಲಾಗಿಯುಂ. The first two lines contain each 23 Moras, the third only 22. M.'s otherwise very deficient reading (instead of ದಿದನೋದು) is ದಿದನೋದುಗೆ, and would bring the last line also up to 23 Moras. The Gādē (gāthā) has been looked upon as the Āryā (Weber p. 295); but the verse of the text cannot belong to that class, even if M.'s beginning be adopted. Mr. Colebrooke states, p. 446: "The same denomination (gāthā) is applicable also to stanzas consisting of any number of verses (lines) other than four."

C. THE MORA-FEET¹⁾

ಮಾತ್ರಾ ಗಣಂಗಳ್

Introduction

Here feet (gaṇa) of a certain number of Moras (not syllable-feet) are first introduced. Such feet, in the Ragaḷs, consist either of three, or of four, or of five syllables. The feet of one of the mentioned three classes in their various shapes are, without any restriction, used one for the other (except in a Canarese vṛitta, for instance, v. 276).

The forms of the feet, for which rule 289 and its exposition are presupposed, are the following:

1. The 2 feet of three Moras

○○○ (Tribach); —○ (Trochee).

2. The 4 feet of four Moras

○○○○ (Proceleusmatic); —○○ (Dactyl); ○○— (Anapaest); —— (Spondee).

3. The 6 feet of five Moras

○○○○○; —○○○ (Paeon); ——○ (Antibācchic); ○○—○; —○— (Amphimacer); ○○○—.

 Observe that no foot dare begin with an Iambus i. e. ○—! This observation is essential as to all the Mora-Feet metres (excepting the peculiar Samskr̥it Āryās to which Kanda, Āryā, etc. belong, v. 282 seq.).

1. The Ragaḷ or Ragaḷ

ರಘಟಾಲಕ್ಷಣಂ

243. The Ragaḷ is neither built on the system of the syllable-feet nor on that of a mere number of Moras, but on an equal number of Moras (mātrā) included within certain feet (gaṇa); and harmonises with beating time in music (tāla).

ಕಂದಂ

ಗಣ-ನಿಯಮ-ವಿಪರ್ಯಾಸದೊ

ಳೆಣಿವಡೆದೊಳ್ಳಿಸೆದು ಮಾತ್ರೆ ಸಮನಾಗೆ, ಗುಣಾ |

1) This heading is not in the MSS.

ಗ್ರಣಿಯ ಮತದಿಂದ ತಾಳದ

ಗಣನೆಗೊಡಂಬಟ್ಟುದದುವೆ ರಘುತಾ-ಬಂಧಂ.

|| 254¹⁾ ||

244. There are 3 kinds of Ragalē, which are frequently used: the Mandânîla, Lalitē and Utsava (Utsâha).

ಮಂದಾನಿಲ-ಲಲಿತೋತ್ಸವ

ಮೆದೇ ರಗಳೆಗಳ ನಾಮಮಕ್ಕುಂ; ಕ್ರಮದಿ |

ದೊಂದಕೆ ಪದಿನಾಱಿಪ್

ತೊಂದಕ್ಕಿಪ್ಪತ್ತು ನಾಲ್ಕು ಮಾತ್ರಗಳಬಲೇ!

|| 255²⁾ ||

245. The Mandânîla has 16 Moras in each quarter, the Lalitē 20, the Utsava (utsâha) 24.

ಇಪ್ಪತ್ತು ಮಾತ್ರೆ ಲಲಿತೆಗೆ

ಬಪ್ಪದು, ಪದಿನಾಱು ಮಾತ್ರೆ ಮಂದಾನಿಲಕಂ |

ತಪ್ಪುದುಪ್ಪತ್ತಾಹಕ್ಕುಱಿ

ಯೊಪ್ಪುವುದಿಪ್ಪತ್ತು ನಾಲ್ಕು ಮಾತ್ರಗಳಬಲೇ!

|| 256³⁾ ||

246. First instance: the M a n d â n î l a, with 16 Moras in each quarter, that are enclosed in 4 feet, each of which consists of 4 Moras. The Mandânîla verses, like the other Ragalē's, require *at least* two Alliterations (cf. Weber, p. 201. 391), one at the beginning of each quarter and one at the end. A peculiarity also is that the last two quarters' Alliteration generally is different from that of the first two; sometimes each line begins with a different one.

ಮಂದಾನಿಲಕ್ಕುದಾಹರಣಂಗಳ್

The scheme is four times:

~~~~~ | ~~~~~ \* ~~~~~ | ~~~~~

Descriptive verses<sup>4)</sup>

ಆ ವೇಳೆಯೊಳತಿ-ಸಂಭ್ರಮಮೆಸೆದಿರೆ,

ಪೂವಲಿ-ಪುರ-ವೀಧಿಗಳೊಳ್ ನೆಲೆದಿರೆ |

1) H., Ra., Rc., M., Sb., L., D., B. Harīśvara, the guru of Rāghava, already composed a Sadgirijā Vivāha in Ragalē's, Can. Bas. Pur. 62, v. 55. 2) D., B. 3) Rc., Rd., D., B.

There are no instances for the Ragalē's except in D. and B. (for each a praise), but of a character unfit for the object of the present edition. 4) From the 9th chapter of the Rājasekhara

Vilāsa where they occur after the prose-sentence that follows verse 41. Another instance is found XIV., after v. 106. See Rāvaṇa digvijaya, Mangalore edition p. 10.



ಪವಳದ ರನ್ನದ ಗುದಿಗಳ ಗುಡಿಗಳ್,  
ನವ-ಮೌಕ್ತಿಕ-ರಂಗದ ದಾಂಗುಡಿಗಳ್, || 257 ||

ಮೆಲಿಕ್ಕಿದುವು ಮಿಲುಗುವ ಮಿಸುನಿಯ ತೋರಣ  
ಮಲಿಕ್ಕೆಯ ಪುರ-ಜನದುತ್ಸವದೋರಣ |  
ಮಾನೆಯ ಮೇಲಣ ಪಳವಿಗೆ ಮಿಳಿದಿರೆ,  
ನಾನಾ-ವಿಧ-ವಾದ್ಯ-ಧ್ವನಿಯಳುದಿರೆ, || 258 ||

ಕರೆದುವು ಬಿರುದಿನ ಕಹಳೆಗಳಾಗಳ್,  
ಪರೆದುದು ಪಳಹದ ರವಮೆಣ್ಣೆಸೆಯೊಳ್,  
ಗಿರಿ-ಬಂಧುರ-ಸಿಂಧುರ-ತತಿ ನಡೆ ತರೆ,  
ಚರ-ವೃಂದದ ಕುಂದದ ಕಳಕಳಮಿರೆ, || 259 ||

ಪೊಸ ಮೇಳದ ತಾಳದ ಮೃದು-ನಿನದಂ  
ಪಸರಿಸೆ ಗೀತ-ರವಂ, ಕಡು ಬಿನದಂ  
ಬಡೆದಿವರ್ವಂದುದು ರಾಜ-ಪ್ರಚಯಂ,  
ಬಿಡದೊಡವಂದುದು ನಾರೀ-ನಿಚಯಂ. || 260 ||

1)  
A praise

ಶ್ರೀಕರುಣೇಶಾ, ಶ್ರುತಿ-ತತಿ-ದೇಶಾ,  
ಶೋಕ-ನಿಘರ್ಷಾ, ಶೋಭಿತ-ಹರ್ಷಾ, |  
ಪ್ರೇಮ-ನಿವಾಸಾ, ಪ್ರಕಟಾಭಾಸಾ,  
ಕ್ಷೇಮ-ವಿಸರಣಾ, ಕ್ಷಮ-ಗುಣ-ಭರಣಾ! || 261 ||

247. Second instance: the Lalitê, with 20 Moras in each quarter, that are enclosed in 4 feet, each of which consists of 5 Moras.

ಲಲಿತೆಗುದಾಹರಣಂಗಳ್

The scheme is four times (the Caesura not always being evidently indicated):

~~~~~ | ~~~~~ \* ~~~~~ | ~~~~~

2)
Descriptive verses

ಅಲ್ಲಿ ಮಾಮರದಲ್ಲಿ ಮಲ್ಲಿಕಾ-ಲತೆಯಲ್ಲಿ
ಯೆಳೆಯಸುಗೆಮರದಲ್ಲಿ ಜಳರುಹಾಕರದಲ್ಲಿ |

1) An imitation of the only verse occurring in D. and B.
10th chapter, after verse 57.

2) Râjasekhara Vilâsa,

ಸಂಪಗೆಯ ತರುಗಳೊಳ್ ಸೊಂಪಿಡಿದ ಸುರಯ್ಯೊಳ್
ಪಾದರಿಯ ಬನದಲ್ಲಿ ಮಾಧವಿಯ ಲತೆಯಲ್ಲಿ || 262 ||

ತಿಳಕ-ಬಕುಳಾದಿ-ತರು-ನಿವಹದಾರವೆಗಳೊಳ್
ದಳ-ಫಳ-ಕುಸುಮ-ವಿಸರ-ವಿದಿತ-ವಿಟಪಂಗಳೊಳ್ |
ವೂಗೊಯ್ಯಲೆಂದಬಲೆಯರ್ ನೆರೆದು ಬಗೆದಂದು
ಬೇಗದಿಂ ಪರಿತಂದು ಪರಿತೋಷದಿಂ ನಿಂದು. || 263 ||

1)
Further descriptive verses

ಸುಧೆ-ದಧಿ-ಫೃತಂ ಮಧು-ಸದೈಕ್ಷವ-ರಸಂಗಳಿಂ,
ಮಧುರತರ-ಭಸಿತ-ಮಿಶ್ರಿತ-ಸಿತ-ಜಳಂಗಳಿಂ, |
ಹಿಮ-ವಿಮಳ-ಮಲಯಜ-ಸುಗಂಧಾನುಲೇಪದಿಂ,
ಕಮಳರಿಪು-ಧವಳ-ಕಳಮಾಕ್ಷತ-ಕಳಾಪದಿಂ, || 263 a ||

ಪರಿಮಳ-ಮಿಳಿತ-ದಳಿತ-ನಳಿನ-ಕುಮುದಂಗಳಿಂ,
ಸರಸ-ಚಂಪಕ-ವಕುಳ-ತಿಳಕ-ಕುಸುಮಂಗಳಿಂ, |
ದಮನ-ಮರುವಕ-ಬಿಲ್ವ-ಪಲ್ಲವ-ಸ್ತೋಮದಿಂ,
ಕಮನ-ಫೃತ-ಸಹಿತ-ಗುರ್ಗುಳ-ಧೂಪ-ಧೂಮದಿಂ, || 263 b ||

ಪ್ರಚುರ-ಶುಚಿ-ರುಚಿರ-ರುಚಿ-ಮಣಿ-ದೀಪ-ಮಾಲೆಯಿಂ,
ರಚಿತ-ರುಚಿ-ನಿಚಿತ-ಶುಚಿ-ಸಾಜ್ಯ-ಭೋಜ್ಯಾಳಿಯಿಂ, |
ನವ-ನಾರಿಕೇಳ-ಕದಳೀ-ಫಳ-ಪ್ರಸರದಿಂ,
ವಿವಿಧತರ-ಸುರಭಿ-ರಸ-ವೀಟಿಕಾ-ವಿಸರದಿಂ, ಇತ್ಯಾದಿ || 263 c ||

2)
A praise

ಸತ್ಯ-ಧರ್ಮ-ಸುಶೀಲ, ಸರ್ವ-ಜನ-ಪರಿಪಾಲ,
ನಿತ್ಯ-ನಿರ್ಮಲ-ಚರಿತ, ನೀತಿ-ಯುತ-ಗುಣ-ಭರಿತ, |
ಭೂರಿ-ರವಿ-ಸಂಕಾಶ, ಭೂ-ದೀನ-ರಕ್ಷೇಶ,
ಕಾರುಣ್ಯ-ವಿಖ್ಯಾತ, ಕಾಮಿತ-ಪ್ರತಿದಾತ! || 264 ||

1) Rāj. Vilāsa XIII., after v. 51. Other instances occur Rāj. Vilāsa II., after v. 117; XIV., after v. 169.

2) An imitation of the verse in D. and B.

248. Third instance: the Utsava or Utsâha, with 24 Moras in each quarter, that are enclosed in 8 feet, each of which consists of 3 Moras. Cf. the Utsâha v. 339.

ಉತ್ಸಾಹಕ್ಕುದಾಹರಣಂಗಳ್

The scheme is four times:

uuu | uuu | uuu | uuu * uuu | uuu | uuu | uuu

Descriptive verses

¹⁾
(A rebuke)

ಯಾರು? ಏಕೆ ಬಂದಿಯೆನೆ ವಿಚಾರವನ್ನು ಮಾಡುವಂಥ
ಪಾರುಪತ್ಯವಿತ್ತವನ್ನ ತೋರಿಸಿ ಕೊಟ್ಟು ನುಡಿಯ ಬೇಕು! |
ಮಂಗನಂತೆ ಪಲ್ಲ ಕಿಸಿದು, ತುಂಗ-ಸಾಸಿಯೆಂದು, ಬರಿದೆ
ಹಿಂಗದೆನ್ನ ಕೂಡೆ ವಿಕ್ರಮಾಂಗವನ್ನು ಮೆರಿಸಲೇಕೆ? || 265 ||

ಮೊಗವ ಕಂಡರೀಗ ಮರ್ಕಟಗಳ ಮೋಲು ತೋರ್ಪುತಿಹುದು.
ವಿಗಡತನದ ಮಾತುಗಳನೆ ಬೊಗಳ ಬೇಡ! ಸಾಕು! ಸಾಕು! |

²⁾
(A lamentation)

ಅಟ್ಟ ಅನ್ನವುಣ್ಣ ಬಿಡನು, ಕೊಟ್ಟ ಸಾಲ ಕೇಳ ಬಿಡನು,
ಪೆಟ್ಟಿಯೊಳಿಹ ಚಿನ್ನದೊಡವೆ ತೊಟ್ಟಿನೆನಲು ಯಮನು ಬಿಡನು; |
ಅಕ್ಕನಿಲ್ಲಿ ಕರೆಯಲಿಲ್ಲ, ಮಕ್ಕಳನ್ನು ಪಡೆಯಲಿಲ್ಲ!
ದುಕ್ಕಗೊಂಡು ಕಣ್ಣ ನೀರನುಕ್ಕಿಸುವರೆ ಯಮನು ಬಿಡನು. || 266 ||

ಹೇಳಿನೆಂಬರಿಷ್ಟರಿಗೆ ಬೇಳೆ ಬೆಲ್ಲ ಹೊನ್ನು ತಂದು,
ನಾಳೆ ಮಗನ ಮದುವೆಯೆನಲು, ಕಾಳ ಬೆನ್ನ ಬಿಡನು. ಇದಕೊ! |
ಮಾಳಿಗೆಯದು ಮನೆಯುಮಿರಲಿ, ಜಾಳಿಗೆಯೊಳು ಹೊನ್ನುಮಿರಲಿ,
ಆಳು ಮಂದಿಯಾನೆಯಿರಲಿ, ಕಾಳ ಬೆನ್ನ ಬಿಡನು. ಇದಕೊ! || 267 ||

1) From the Râvana digvijaya, Mangalore edition, p. 12; there, however, a new verse begins after two and two lines, and there is no final Alliteration; besides the Canarese is not worthy of imitation, old and new forms being blended.

2) The 41st Dâsa Song in the Mangalore collection; the remarks to verse 265 equally concern these verses; observe also the offences against the rules of Euphony (sandhi)! Verses 265, 266, and 267, though correct with regard to feet and Moras (for the counting of which they are given), are not elegant with regard to form.

1)
A praise

ಪ್ರೇಮ-ವಾಸ, ಸದ್ಗುಣೈಕ-ಧಾಮ, ಸೂರ್ಯ-ಕೋಟಿ-ಭಾಸ,
ಕೋಮಲಾಂಗ, ಸಂತತಾಭಿ*ರಾಮ, ನಿರ್ಮಲಾಂತರಂಗ, |
ಸಂಕುಲಾರ್ತಿ-ನಿಗ್ರಹಾತ್ಮ*, ಶಂಕಿತಾತ್ಮ-ಧೈರ್ಯ-ಕರ್ತ,
ಕಿಂಕರೀಕೃತೋರ್ವಿ-ರಾಜ*, ಪಂಕ-ವೈರಿ, ಪುಣ್ಯ-ಪಾಕ! || 268 ||

249. A fourth instance: the *Sisapadya*²⁾. Each quarter of this consists of 6 *Puru-hûta* (—) feet (*gana*) i. e. feet of five Moras, to which the two feet pointed out by *Sarasijasakha* (— . —) i. e. 2 feet of three Moras are added.

ಕಂದಂ

ಪುರುಹೂತ-ಗಣಗಳಾಯಿಂ,
ಸರಸಿಜಸಖ-ಗಣಗಳೆರಡು ಸಂಧಿಸಿ ಬರ್ಕುಂ |
ಚರಣಕ್ಕೆ ಸೀಸದಂತದೊ
ಳೊದಿಗಿಂತಹ ಸರಳ ತನ್ನೊಳೊಪ್ಪುವ ತೆದಿದಿಂ. || 269 ||

The scheme is four times;

1 2 3 4 5 6 1 2
— — — — — | — — — — — | — — — — — | — — — — —* — — — — — | — — — — — | — — — — — | — — — — —

ಸೀಸಂ

ತಿಂಗಳಂ ತಳೆದಿತ್ತ, ರಂಗ-ಮಂಗಳ-ಕರ್ತ*, ತುಂಗ-ಸೂರ್ಯ-ಸುಭರ್ತ, ತಮಸ-ನಾಶ!
ಮಂಗಳಂ ಮನವಾಂತ, ಮಧುರತಾ-ಕರುಣಾತ್ಮ*, ಭಂಗ-ನಿಗ್ರಹಿಪಾತ, ಭೀತಿ-ಹರಣ! |

1) An imitation of the verse in D. and B.

2) This is taken from the *Kavijihvâbandhana*, where the rule and instance form verses 46 and 47 of the 2nd chapter. The *Sisa* and *Ātagîtē* (this name, however, is not given there) together form one viz. the 47th verse. The instances given in the text are a close imitation (the first line of the *Ātagîtē* is that of the original), especially with regard to the scheme; the words *ಮುನಿಸುರಾಸುರವಂದ್ಯ* also belong to the original. The appellations for the two kinds of feet are peculiar.—Regarding the large number of Alliterations being desired in the *Ragalē*s confer the *Lalita* (v. 217), the *Kraunçapada* (v. 221), the *Vanalatē* (v. 226), the *Lalitapada* (v. 233), and the *Kusumaśara* (v. 234) among the *Sama Vṛittas*! The *Lalitē* (v. 256) in fact bears the name of at least one of the mentioned *Vṛittas*. An *Utsava* occurs again in verse 339. The *Dâsa Padas* are all composed in *Ragalē* metres, but their schemes are somewhat different; for the schemes vary according to the tunes used. Though there be many metrical mistakes in the *Dâsa Padas*, they can easily be found out and corrected.—There are a number of *Sisapadyas* in the *Saranalilâmṛita* (ps. 4. 57. 61. 109. 113. 161. 173. 217. 223. 226.), *Bengalûru*, 1871. It is a very imperfect and faulty edition; however, the *Sisas* there are built on the scheme of the present text, but the *Ātagîtē*s are of such various forms as to fall under no apparent rule.

|| 270 ||

ۛۛۛ | ۛۛۛ | ۛۛۛ * ۛۛۛ | ۛۛۛۛ | ۛۛۛ
 ۛۛۛ | ۛۛۛ | ۛۛۛ * ۛۛۛۛ | ۛۛۛ |

|| 271 ||

A

〰〰〰— | 〰〰〰*〰〰 | —〰— | 〰〰〰
 〰〰〰〰〰 | —〰*〰〰 | 〰〰〰〰〰 | 〰〰〰 |
 〰〰—〰 | —〰*〰〰 | 〰〰—〰 | 〰〰〰
 〰〰—〰 | —〰*〰〰 | 〰〰〰〰〰 | 〰〰〰 ||

— — ∪ | — ∪ ∪ ∪ | ∪ ∪ ∪ ∪ ∪ | — ∪
— — ∪ | — — ∪ | ∪ ∪ ∪ ∪ ∪ | — ∪ |
∪ ∪ ∪ ∪ ∪ | — ∪ — | ∪ ∪ ∪ — | ∪ ∪ ∪
∪ ∪ ∪ ∪ ∪ | ∪ ∪ ∪ — | ∪ ∪ ∪ — | ∪ ∪ ∪ ||

ಎಸೆವ ಚೌಪದಿಗೆ* ಪದನೆಂಟು ಮಾತ್ರೆಗಳು,
ಸಸಿನೆ ಯತಿಯೆಂಟ*ಱ್ತೊಳು ಪಸರಿಸುತಲಿರಲು, |

ಹಸನಾಗಿ ನಾಲ್ಕು* ಪದ ಸಮನಾಗಿ ಬರಲು,
ಬಿಸಜಾಕ್ಷಿ, ಪ್ರಾಸು*, ತಿಳಿ, ಮೊದಲು ಕಡೆಯಿರಲು.

|| 272 ||¹⁾

A descriptive verse

ಪ್ರಾಚೇತಸಾಖ್ಯ-ಮುನಿ-ಪತಿಯ ಬಲವಂದು,
ವಾಚಸ್ಪತಾಚಾರ್ಯನಡಿಗೈಗಿ, ನಿಂದು, |
ಗುರು ಹಿರಿಯರಂಘ್ರಿಯಂ ನೆನೆದು ಮಾನಸದಿ,
ಧರೆಯ ಕವಿಗಳಿಗೆ ಕೆಯ್ ಮುಗಿದು ಸಂತಸದಿ.

|| 273 ||²⁾

251. A sixth instance, with the Trivudē (Trivudē) Tāla.

The scheme, in short syllables, is four times:

~~~~~ | ~~~~~ | ~~~~~ | ~~~\* | ~~~~~ | ~~~~~

or in numbers, four times:

5 . 5 . 4 . 3 \* 4 . 5

Verses containing the lamentation of the female Tirukoḷavināci whose little son, named Saṅkara, had been killed by a horse having kicked it.

ಮಗನೆ, ನೀನ್ ಇಂತಳಿಯೆ, ಸೆಯ್ಪಿಪೆನೆಂತೊ? ಪೇಳೆಯ್, ಶಂಕರಾ!  
ಸುಗುಣ-ನಿಧಿ, ನೀನ್ ಎನ್ನ ಮೊಲಿಗಳನೊರ್ಮೆ ಕೇಳೆಯ್, ಶಂಕರಾ! |  
ಪರಸಿ, ಪಾಡಿ, ಮಹೇಶನಿಂದವೆ ಬೇಡಿ ಮುಂನಂ, ಶಂಕರಾ,  
ತುರಗ-ಖುರಕೆಂದಕಟ, ಪತ್ತಿನೆ, ಕುವರ, ನಿನ್ನಂ, ಶಂಕರಾ?

|| 274 ||

ಎಂತು ಮಲಿವೆನೊ ಸವಿಯ ಪಾಲಿಡುವಮರ್ದು-ನಗೆಯಂ, ಶಂಕರಾ?  
ಕಾಂತಿ ಶೋಭಿಸಿ ಮುದ್ದುವೀಲುವ ಮೊಗದ ಬಗೆಯಂ, ಶಂಕರಾ? |  
ಝಣಝಣಿಸೆ ಕಿಲುಗಿಜ್ಜೆ, ಕರತಳ-ತಾಳ-ರವಕೇ, ಶಂಕರಾ,  
ಕುಣಿವ ನಿನ್ನಯೆ ಬಿನದಮೊಪ್ಪುಗುಮೆನ್ನ ಮನಕೇ, ಶಂಕರಾ!

|| 275 ||<sup>3)</sup>

252. A seventh instance: the Layagrāhi Vṛitta. Observe that this is a Canarese Vṛitta or metre of *Syllable-Feet*! Each foot, however, consists of 5 Moras, and throughout bears the form of the Paeon (— ~ ~ ~), except at the end of the quarters where a Spondee (— —) occurs.

1) Verse 30 in Rd. It is a verse that lacks elegance; kshi before prâ remains short, cf. note to v. 230; the Caesura at 8 is not recommendable.

2) Râvanadigvijaya, p. 2.

3) Râjasekharavilâsa XIII., 121 seq.



The scheme is four times:

— — — — | — — — —\* | — — — — | — — — —\* | — — — — | — — — —\* | — — — — | — —

### ಲಯಗ್ರಾಹಿವೃತ್ತಂ

ಧೀರ-ಜನರಿಂ ಶ್ರುತಿ-ವಿಚಾರ-ಪರರಿಂ ಲಸದುದಾರ-ಗುಣರಿಂ ದುರಿತ-ದೂರ-ನಿಜ-ಭಕ್ತ್ಯಾ  
ಚಾರ-ಯುತರಿಂ ನಿಗಮ-ಸಾರ-ಮತರಿಂ ಸುಭಗ-ದಾರ-ನುತರಿಂ ಹರಿ-ಕುವಾರ-ವರ-ಮಾರಾ |  
ಕಾರ-ಮಹರಿಂ ವಿವಿಧ-ವೀರ-ಭಟರಿಂ ವಿಜಿತ-ಶೂರ-ಪರರಿಂ ತುರಗ-ವಾರ-ಗಜ-ಶಿಕ್ಷಾ-  
ಭಾರ-ವಹರಿಂ ಮಿಳಿದಪಾರ-ಧನರಿಂ ಮೆಲಿಗುವಾ ರುಚಿರ-ಪಟ್ಟಣಮಿಳಾ-ರಮಣ-ಯುಕ್ತಂ.

1)  
|| 276 ||

253. An eighth instance, that may be called an *Ashṭapadi*. It has a refrain, and belongs to the *Eka Tāla* class. It is no *Vṛitta*, so that its feet of 4 Moras are interchangeable.

The scheme in short syllables is eight times:

— — — — | — — — —

Its refrain is once: — — — — | — — — —

(ಅಪ್ಪಪದಿ)

ಹಯಗಳ, ಕರಿ-ಘ

ಟೈಯಗಳ, ಬಲಿದೊಂ

ಟೈಯಗಳ, ಮೇಣ್ ಕ

ತ್ತೈಯಗಳ, ಪನ್ನಗ- |

ಜಯಗಳ, ಬಗಿದ

ಶ್ವಯಗಳ ಸಹಿರ

ಣ್ಮಯಗಳ ಸುರಥಾ

ಲಯಗಳೊಳುಲಿವುತ | ನಡೆಯುವರಾಗಳ್.

|| 277 ||

ತೇರ್ಗಲ ಚಿತ್ಕೃತಿ,

ವಾರ್ಗಲ ಹಾರ್ಕೆ, ಸು

ರಾರ್ಗಲ ಧನು-ಟಂ

ಕಾರ್ಗಲಡಾಯುಧ- |

1) *Rājasekharavilāsa* II., 91; another one occurs in XIII, 55.



ಧಾರ್ಗಿ ಸೊನ, ಪದ-  
 ಚಾರ್ಗಿ ಬೊಬ್ಬೆಯೊ  
 ಳೂರಗಿದಂಬರ-  
 ಮಾರ್ಗದೊಳುಲಿವುತ | ನಡೆಯುವರಾಗಳ್.

|| 278<sup>1)</sup> ||

254. A ninth instance, with the Eka Tâla like the Ashtapadi; it too is accompanied with a refrain. The feet contain 3 and 4 Moras.

Its refrain is:

|     |      |     |      |    |                   |
|-----|------|-----|------|----|-------------------|
| 1   | 2    | 3   | 4    |    |                   |
| uuu | uuuu | uuu | uuuu | or | 3   4   3   4     |
| uuu | uuuu | uuu | uuuu |    | 3   4   3   4     |
| uuu | uuuu | uuu | uuuu |    | 3   4   3   4     |
| uuu | uuuu | uuu | uuuu | u  | 3   4   3   4   1 |

The verse-scheme, in its first part, is four times:

|                                |      |     |      |     |      |     |      |    |
|--------------------------------|------|-----|------|-----|------|-----|------|----|
| 1                              | 2    | 3   | 4    | 5   | 6    | 7   | 8    |    |
| uuu                            | uuuu | uuu | uuuu | uuu | uuu* | uuu | uuuu | or |
| 3   4   3   4   3   3*   3   4 |      |     |      |     |      |     |      |    |

in its second part:

|     |      |     |      |     |      |     |      |         |
|-----|------|-----|------|-----|------|-----|------|---------|
| 1   | 2    | 3   | 4    | 5   | 6    | 7   | 8    |         |
| uuu | uuuu | uuu | uuuu | uuu | uuuu | uuu | uuuu |         |
| uuu | uuu  | uuu | uuuu |     |      |     |      |         |
| uuu | uuu  | uuu | uuuu |     |      |     |      |         |
| uuu | uuuu | uuu | uuuu | uuu | uuuu | uuu | uuuu | u    or |

3 | 4 | 3 | 4 | 3 | 4 | 3 | 4

3 | 3 | 3 | 4

3 | 3 | 3 | 4

3 | 4 | 3 | 4 | 3 | 4 | 3 | 4 | 1 ||

1) Râvanadigvijaya p. 35. It is scarcely necessary to make the remark that these two verses are full of grammatical blunders; the metre only is to be paid regard to. The Râvanadigvijaya's author is Gērasappē Sântayya; in the last verse he remembers Kshemapura Venkata.



## ಪಲ್ಲವಂ

ಏನ ಮಾಳ್ವೆ ದಶಾನನೇಂದ್ರನ  
ಹೀನ-ಕೃತ್ಯಕ್ಕೆನ್ನು ಧನಪನ  
ಸೂನು-ದುರ್ಮತಿಗಾನು ಪುಗೆ, ಸುಂ  
ಮಾನವಳಿದನುಮಾನವಾಯ್ತಿದಕೆ. ||

## ಪದಂ

ಏತಕೇ ಪಥವಾತು ಬಂದೆನೊ ಧಾತುಗೆಟ್ಟ ತೆಲಿದಿ? ಮೇಣ್ ದು  
ಷ್ವಾತುಮಾಧಮನೀತನಿಹ ಸಂಕೇತಮೆಂದು ಭರದಿ ತಿಳಿಯದೆ,  
ಭೀತಿಯುಳಿದೀ ರೀತಿಯಿಂದದ್ಭೂತ-ಖಳನ ಕರದಿ ಸಿಲುಕಿ, ವಿ  
ಘಾತಿಸಿತು ಸುಪ್ರೀತಗಿತ್ತಿಹ ಮಾತಿದಿಂದುವಿರದೆ ನುಡಿ ಪ್ರ |  
ಖ್ಯಾತಮಾಗಿದು ನೀತಿದಪ್ಪಿದ ಪಾತಕದಿ ನೆರೆದೇತಲಿದು ಸುಖ  
ಮಾತುರದೊಳು ನಡೆದೆ! ಸತಿಯರ

ಜಾತಿ-ಗುಣವ ಬಿಡದೆ, ನಾಂ ನಿ

ಹೇರ್ತಿಯಿಂದೀ ಯಾತುಧಾನನಿಗಾತಿಶಯದೊಳು ಸೋತೆನಕಟಕಟೆ! || 279<sup>1)</sup> ||

255. A tenth instance, with the Eka Tāla. The feet contain 3 and 4 Moras.

The refrain, in numbers, is:

3 . 4 . 3 . 4 . 3 . 4 \* 3

3 . 4 . 3 . 4 . 3 . 4 |

The verse-scheme is twice:

3 . 4 . 3 . 4 . 3 . 4 . 3 \* 4

3 . 4 . 3 . 4 . 3 . 4 . 3 |

## ಪಲ್ಲವಂ

ಪರರ ಗೊಡವೆಯದಿರದೆ ಹೊಲಿಡಲಿ ನರರ ಕುಲದಿಂ! ಪಿರಿಯ  
ಕರುಣೆಯೊಡೆಯಗೆ ಪರಸಿ ಭಜಿಸಿರಿ ಸರಿಸಬಲದಿಂ! |

1) Rāvaṇadigvijaya, pp. 43. 44, where occurs another verse; line 4 the di before pra remains short. The verse is at least of use for scanning.



## ಪದಂ

ಕಡೆಯ ಕಾಣೆಸು! ತಡಿಸು ವಿಘ್ನವ! ನಡಿಸು ಸುಗತಿಗೆ ನಮ್ಮ! ನೀನೇ  
 ಒಡೆಯ! ನೀನೆಯ ಕೊಡುವದಿಷ್ಟವೆ! ಬಿಡಿಸು ಲೋಕದ ಹಮ್ಮ! |  
 ನಡಿಸು ಸತ್ಯವ! ಕೆಡಹು ಮಿಥ್ಯೆಯ! ಸುಡೆಲೆ ಮಲಿನತೆಯೆಲ್ಲ! ಮನವೇ,  
 ತಡೆಯದೆಡೆವಿಡದೊಡೆಯನತ್ತಿಯ ನುಡಿದು, ಕೀರ್ತಿಯ ಸೊಲ್ಲ! || 280<sup>1)</sup> ||

256. The author will continue to give instruction about metres which belong to all Indian languages, viz. the Kandas and others. Confer v. 70.

## ಕಂದಂ

ಇಂತೀ ಕ್ರಮದಿಂದ, ಕೇಳೆ,  
 ಋತಾನು ಸರ್ವ-ವಿಷಯ-ಭಾಷಾದಿಗಳು |  
 ಭ್ರಾಂತಿಲ್ಲದೆಯಱುಪಿದೆನಿ  
 ನು ತಿಳಿವುದು ಕಂದದಂದಮು, ಕಮಳ-ಮುಖೀ! || 281<sup>2)</sup> ||

## ಗದ್ಯಂ

ಇದು ಭಗವದರ್ಹ-ಪರಮೇಶ್ವರ-ಚಾರು-ಚರಣಾರವಿಂದ-ಮಂದ-ಮಧುಕರಾಯಮಾನ-  
 ವಿಬುಧ-ಜನ-ಮನಃಪದ್ಮಿನೀ-ರಾಜಹಂಸ-ಶ್ರೀಮತ್-ಕವಿ-ರಾಜಹಂಸ-ವಿರಚಿತಮಪ್ಪ ಛಂದೋಂಬು  
 ಧಿಯೊಳ್ ತೃತೀಯಾಶ್ವಾಸಂ.



1) See the erotic verses in Râvanadigvijaya, p. 40.

2) H., Ra. (-ಭಾಷಾದಿಯನಾಂ),

M. (-ಭಾಷಾದಿಗಳಂ), D., B.



## IV. CHAPTER

(Continuation of the Mora-feet Metres)

ಚತುರ್ಥಾಶ್ವಾಸಂ

257. Now follow the rules regarding the Mora-feet metres comprehensively called Āryā's viz. the Kanda, Āryā (or Vipulā), Gītikā, Saṅkīrṇa (Saṅkīrṇaka) and Duvayī (Duvadi, Dūvā, Duvavi, Duvvā).

Observe that in these Āryā metres feet may begin with an Iambus i. e. ˘— (Cf. the different observations to verse 251 and that introducing the Ragalās).

ಕಂದಂ

ಕಂದಕ್ಕಾರ್ಯಗೇ ಗೀತಿಕೆ

ಗೊಂದಿದ ಸಂಕೀರ್ಣಕಸೇವ ದುವಯಿಗೆ ಮಾತ್ರಾ- |

ವೃಂದಮುಮಂ ಗಣವಿವರಣಾ

ಯುದಮುಮಂ ತಿಳಿಯ ಪೇಳ್ವೆನಂಬುಜ-ವದನೇ! || 282 ||<sup>1)</sup>

258. The feet (gaṇa) for the Āryā metres have the following five forms and names:

˘˘— , giriṣam, Anapaestus

—˘˘ , dhūrjati, Dactylus

— — , śarvam, Spondeus

˘—˘ , purāri, Amphibrachys

˘˘˘˘ , śaśipura or makharipu, Proceleusmaticus

The 6th foot (vishaya = 5, adri = 1) in each half of an Āryā verse is to be either a śaśipura (˘˘˘˘) or a purāri (˘—˘). (Mind that when not falling under a special rule, one foot may be put in the place of the other, as in general the number of Moras of the feet only are leading.)

ಕಂದಂ

ಗಿರಿಶಂ ಧೂರ್ಜಟಿ ಶರ್ವಂ

ಪುರಾರಿ ಮಖರಿಪುವೆನಿಪ್ಪವಿಂತೆಯ್ತು ಗಣಂ |

1) H., Ra. (duvayī), M. (duvadi, duvavi), D. and B. (dūvā), L. (duvvā).



ಬರೆ, ಶಶಿಪುರ ವಿಷಯಾದ್ರಿಯೊ  
ಳಿರದಿರ್ಕೆ ಪುರಾರಿಯೊಬ ಗಣಮಬ್ಜ-ಮುಖೀ!

|| 283<sup>1)</sup> ||

## 2. The Kanda (Skandhaka, Āryâgîti)

ಕಂದಲಕ್ಷಣಂ

259. The first form of the Ārye's is the Kanda. In it (as well as in the other Ārye's) each of the mentioned feet contains 4 Moras. (In the Ragalē's, as will be remembered, also feet of 3 and 5 Moras are used.)

ಕಂದಂ

ಇಂತಾದ ಗಣದ ಮಾತ್ರಾ-

ಸಂತತಿ ನಾಲ್ಕಕ್ಕುಮತ್ತವರ್ಕೊಂದೊಂದ |

ಕಂತೆಯ್ದು ಗಣಗಳೆ ಬ

ಕುಂ, ತೊದಳೊಂ, ಕಂದ-ಜಾತಿಯೊಳ್, ಕಮಳ-ಮುಖೀ! || 284<sup>2)</sup> ||

260. In the quarters (pada) of the Kanda occur altogether 16 feet (pura=3, bāṇa=5, vahni=3, śara=5), 3 in each odd (ojē, 1 . 3) and 5 in each even (yugmē, 2 . 4) quarter, or 12 Moras in each odd and 20 in each even one. The scheme of the following Kanda-verse is:

- |    |   |   |   |   |    |
|----|---|---|---|---|----|
| 1. | 1 | 2 | 3 |   | 12 |
|    | — | — | — |   |    |
| 2. | 4 | 5 | 6 | 7 | 8  |
|    | — | — | — | — | —  |
| 3. | 1 | 2 | 3 |   | 12 |
|    | — | — | — |   |    |
| 4. | 4 | 5 | 6 | 7 | 8  |
|    | — | — | — | — | —  |

ಕಂದಂ

ಪುರ-ಬಾಣ-ವಹ್ನಿ-ಶರ-ಗಣ

ಮಿರೆ ನಾಲ್ಕುಂ ಪದದೊಳೊಜೆ ಯುಗ್ಮಗಳೊಳ್ ಪ |

ನ್ನೆರಡಿರ್ಪತ್ತೊಳಿಯ ಪ

ನ್ನೆರಡಿರ್ಪತ್ತಕ್ಕೆ ಮಾತ್ರಗಳ್, ಮೃಗ-ನಯನೇ! || 285<sup>3)</sup> ||

1) H., Ra., Sb., L., M., D., B.

2) H., Ra., Sb., M., L.

3) H., Ra., Sb., M., L.



261. The rule regarding the number of Moras in the Kanda-quarters (adi) is repeated in other words.

ಕಂದಂ

ಪನ್ನೆರಡು ಮಾತ್ರ ವೊದಲೊಳ್,  
ಸನ್ನತವಿರ್ಪತ್ತು ಮಾತ್ರೆಯೆರಡನೆಯಡಿಯೊಳ್, |  
ಇನ್ನಿಪ್ಪವುಮಿ ತೆಲಿದಿಂ;  
ಬಿನ್ನಣಮೇಂ, ಕಂದ-ಲಕ್ಷಣಂ, ಕಮಳ-ಮುಖೀ! || 286 ||<sup>1)</sup>

262. (Besides the 6th foot of a Kanda-half falling under a special rule, v. 283) it is to be observed that in the odd places (śaśi=1, pura=3, bāṇa=5, adri=7) of each Kanda-half the foot with the long syllable in the middle, i. e. ു-ು-ು (purāri), is not allowed to occur. The scheme of the following Kanda-verse is:

1 2 3  
ುುುು | - - | ുು-  
4 5 6 7 8  
ುುುು | - - | ുುುು | - - | - - |  
1 2 3  
ುು - | ു-ು | -ುು  
4 5 6 7 8  
ುುುು | ുು- | ു-ು | ുು- | ുು- ||

ಕಂದಂ

ಶಶಿ-ಪುರ-ಬಾಣಾದ್ರಿಗಳೊಳ್, [H. Ra. ಶಶಿಪುರವಿಷಯಾದ್ರಿ etc.]  
ಬಿಸಜ-ಮುಖೀ, ಮಧ್ಯ-ಗುರುಗಳಾಗಲ್, ಕಂದಂ |  
ಪುಸಿಯಲ್ಲೆ? ಗಂಡನಿಲ್ಲದ  
ಶಶಿ-ವದನೆಗೆ ಗರ್ಭಮಾದ ತೆಲಿನೊಳ್ ಕೆಡುಗುಂ. || 287 ||<sup>2)</sup>

263. A further verse on the Kanda that states the following: An Amphibrachys (ು-ು) ought not to occur at the odd (vishama) places; at the 6th place (of each half) either an Amphibrachys or a Proceleusmaticus (ುುುು) is to occur; three of the even (avishama) places (2 . 4 . 8) do not fall under a particular rule (though it is in fact a stringent rule to conclude each half, at the 8th place, with a long syllable; but cf. v. 27); the number of all the Moras is 64.

ಕಂದಂ

ಜ-ಗಣಂ ವಿಪಮದೊಳಾಗದು;  
ಜ-ಗಣಂ ಮೇಣ್ ನ-ಗಣಮಕ್ಕೆಯಾಟನೆಯೆಡೆಯೊಳ್; |

1) O. (v. 14.), Ra. H. (in chapter 6), Rc., Rd. (v. 19), M., Sb., D., B; Kavijihvābandhana IV., v. 57. 2) M., Ra. H. (in supplement), Rd. (v. 20), O. (v. 15), M., Sb., D., B.



ತ್ರಿಗುಣದೊಳವಿಷಮ-ಸಾಧ್ಯಂ;  
ಬಗೆಯೆ, ಚತುಃಪುಷ್ಟಿ-ಮಾತ್ರ ಕಂದದ ಲೆಕ್ಕಂ.

|| 288<sup>1)</sup> ||

### 3. The Ārye (Vipulē)

ಆರ್ಯಗೇ ಲಕ್ಷಣಮು ಪೇಳ್ವೆಂ

264. The Ārye's first quarter (like that of the Kanda) consists of 12 Moras, its second one of 18, its third one again of 12, and its last one of 15, (the special rules for the *first* 6th place, and the odd and even places being to be remembered).

ಕಂದಂ

ಮೊದಲೊಳ್ ಪನ್ನೆರಡೆರಡನೆ  
ಯದಲೊಳ್ ಪದಿನೆಂಟು, ಮೂಲಲೊಳ್ ಪನ್ನೆರಡಂ |  
ತ್ಯದ ಪಾದದಲ್ಲಿ ಪದಿನೆ  
ಯ್ದದು ಮಾತ್ರಾ-ನಿಯಮಮಾರ್ಯೆಯೊಳ್, ವನಜ-ಮುಖೀ! || 289<sup>2)</sup> ||

265. The first half of the Ārye consists of 7 feet and a long syllable; the second one (padāntya, parārdha, padārdha) has a short syllable instead of the foot of the 6th place (rasa).

ಕಂದಂ

ಮಿಗದೇಳ್ ಗಣಮು ಬರ್ಕಾ  
ರ್ಯಗೇ, ಮುತು ತುದಿಯೊಳೊಂದೆ ಗುರು ತಾಂ ಬಂದಿ |  
ನ್ನಗಲದೆ ಪದಾರ್ಥದೊಳ್, ಶಿಶು- [D., B.: ಪರಾರ್ಥ; Ra.: ಪದಾಂತ್ಯ]  
ಮ್ತಗಾಕ್ಷಿ, ಲಘುವೊಂದೆ ಬುದು ನಿಲ್ಕುಂ ರಸದೊಳ್. || 290<sup>3)</sup> ||

A scheme of the Ārye:

|       |       |       |            |
|-------|-------|-------|------------|
| 1     | 2     | 3     |            |
| ~~~~~ | ~~~~~ | ~~~~~ | 12         |
| 4     | 5     | 6     | 7 8        |
| ~~~~~ | ~~~~~ | ~~~~~ | ~~~~~   18 |
| 1     | 2     | 3     |            |
| ~~~~~ | ~~~~~ | ~~~~~ | 12         |
| 4     | 5     | 6     | 7 8        |
| ~~~~~ | ~~~~~ | ~~~~~ | ~~~~~   15 |

1) H. Ra. (in supplement), M., Sb. Observe that Na gāṇa in this verse is not the Tribachys (~~~~~), but ~~~~~.

2) H., Ra., Re., M., D., B., L., Sb. D. and B. call it Āryāgīti, and say that its last quarter contains 18 Moras; H., Ra. and Sb. that its third contains 15, and its last 16 Moras. See, however, next verse.

3) H., Sb., M., Ra., D., B.; D. and B. also: Ārye.







### A scheme of the Saṅkīrnaka :

1 2 3 12

4 5 6 7 8 20

1 2 3 12

4 5 6 7 8 15

6. The Duvayi (Duvadi, Duvavi, etc.)

268. (Duvayi is a Tadbhava of Dvipadi i. e. a verse with two lines.)

A translation of the reading of No. *a*. is: "In the first (line) 6 Moras occur as well as in the second line (pada); (then) the Kanda-feet (of the second line) nicely appear, and a long syllable (guru) is joined at the end<sup>1</sup>); 28 Moras<sup>2</sup>) are ordered for the Duvayi."

A translation of No. 6. is: "In the first (line) 6 Moras occur as well as in the second line; (then) the Kanda-feet nicely appear; in one and one (*i. e.* in each line) 26 Moras are ordered for the Duvayi."

ಕ೦ದಂ

a. ಮೊದಲೊಳೆ ಮಾತ್ರೆಗಳಾಟ

ಪುರು; ಪದವೆರಡು<sup>3</sup>ಳಮಂತೆ; ಕಂದದ ಗಣಮೆ<sup>3)</sup> |

ಯುದಯಿಸಿ, ಗುರುವೆರಸಿರ್ಕ್ಕಂ<sup>4)</sup>

ತೃದಿನಿರ್ಪತ್ತೆಂಟು ಮಾತ್ರ ದುವಯಿಗೆ ನಿಯಮಂ<sup>5)</sup>. || 293 ||

The scheme of this verse is twice:

~~~~~\*~~~~~.~~~~~.~—~.~~~~~.~~~~~\*— | 28 *Moras.*

b. ವೊದಲೊಳ್ ಮಾತ್ರೆಗಳಾಟ

ಪುರು; ಪದವೆರಡು³ಗಳಮಂತೆ; ಕಂದದ ಗಣಮೆ |

ಯುದಯಿಸುಗುಮೇಕಮೇಕ⁶⁾

ತ್ರದಿನಿರ್ಪತ್ತಾಱು ಮಾತ್ರ ದುವವಿಗೆ ನೇಮಂ⁷⁾. || 294 ||

1) The ಸುರವೇರನಿಕೂಢ is in Sb., H., Ra and L.

2) The ಇರ್ವತ್ಕೆಂಟು in Sb., M., Ra., H.

3) Ra.... ಇಮ್ಮಂತೆ; D., B...ಪದವೆರಡುಕೊಳೆ ಮುಂತೆ.

4) Ra....ವೆರಸಿಕುಂ.

5) Ra. ತದಪ್ಪ

6) This is M.'s reading; Re . . . ಗುಮವೇಕತದಿ; B . . . ಗುಮೇಕತ್ರದೊ; D . . . ಗುಂತೇ

ಕೃತ್ಯದೊ. 7) Re. ನದುವಿರ್ಪತ್ತಾಁಱು; B. ಇದುವಿರ್ಪತ್ತಾಁಱು; D. ಇದುವಿರ್ಪತ್ತಾಁಱು; M. ತದುವಿರ್ಪತ್ತಾಁಱು.

7) Re. ನದುವರ್ಪತ್ತಾಱು; B. ಆದುವರ್ಪತ್ತಾಱು; D. ಆದುವರ್ಪತ್ತಾಱು; M. ತದುವರ್ಪತ್ತೆಂಟು.

The scheme of this is twice:

~~~~~\*~~~~~.~~~~~.~—~~~~~~.~~— | 26 *Moras*.

269. An instance of the Duvayi. (Number of Moras: sura = 1; khaçara = 1; ravi = 12; garuḍa = 1; vidyâdhara = 12; pannagarâja = 1.)

ದುವಯಿ

ಸುರೆ-ಖಚರ-ರ\*ವಿ-ಗರುಡ-ವಿದ್ಯಾಧರ-ಪನ್ನಗರಾಜಮಂತಿಕಂ | 28 *Moras*

ಪರಮ-ಪದಂ\*ವಿನಮಿತ-ಜನಮಂ ಪರೀಕ್ಷಣಂ ಗೆಯ್ದೆನಿಂತಿದಂ<sup>1)</sup> ||295||28 *Moras*

ಗದ್ಯಂ

ಇದು ಭಗವದರ್ಹತ್ - ಪರಮೇಶ್ವರ-ಚಾರು-ಚರಣಾರವಿಂದ-ಮಂದ-ಮಧುಕರಾಯಮಾ  
ನ-ಮನಃಪದ್ಮಿನೀ-ರಾಜಹಂಸ-ಶ್ರೀಮತ್ - ಕವಿ-ರಾಜಹಂಸ - ನಾಗವರ್ಮ-ವಿರಚಿತಮಪ್ಪ-ಛಂ  
ದೋಂಬುಧಿಯೊಳ್ ಕಂದ-ಆರ್ಯ-ಗೀತಿಕೆ-ಸಂಕೀರ್ಣ-ದುವವಿಗೆ ಲಕ್ಷಣಂ ಚತುರ್ಥಾಶ್ವಾಸಂ.

1) Only in H. and Ra. It proves the 28 Moras for the line, if the liberty is taken to read in the first line, instead of sura-khaça-ravi, sura-khaçara-ravi. There is a Dohâ (S. Dvipatha) among the Prâkrîta metres in Colebrooke p. 413; it is a stanza of 4 verses (lines), containing alternately 13 and 11 Moras (and scanned 6+4+3 and 6+4+1).—The first metre of the next chapter is the Tripadi, with regard to which the Duvayi may have been thought to form the connecting link.



D. THE CANARESE MORA-FEET<sup>1)</sup>

## ಕನ್ನಡ ಮಾತ್ರಾ ಗಣಂಗಳ್

## V. CHAPTER

## ಪಂಚಮಾಶ್ವಾಸಂ

## ಕರ್ಣಾಟಕವಿಪಯಜಾತಿಯು, ಕೇಳ್, ಪೇಳ್ವೆಂ

270. The author having finished the languages etc. common to all the countries, now introduces the pure Canarese metres. Cf. verses 70. 281.

ಕಂದಂ

ಅರ್ಣವ-ಜಾತಾನನೆ, ಸಂ

ಪೂರ್ಣತೆಯು ಸಕಲ-ವಿಪಯ-ಭಾಷಾದಿಗಳಂ |

ನಿರ್ಣಯಮಾಗಲುಪಿದೆನಾಂ

ಕರ್ಣಾಟಕ-ಭಾಷೆಯುಂದಮು, ಕೇಳ್, ಪೇಳ್ವೆಂ.

|| 296 ||<sup>2)</sup>

271. Pure Canarese metres present 3 classes of Mora-feet, viz. the Brahma-, Vishnu- and Rudra-class, (a foot beginning with or forming an Iambus, *i. e.* ಁ —, being *always excluded*; cf. note to verse 251, and the introduction to the Ragalēs). To form them, two (— —), three (— — —) and four (— — — —) long syllables are each separately in a certain manner interchanged with short ones, so as to obtain 4 (ambunidhi) feet for the Brahma-class, 8 (gaja) for the Vishnu-class, and 16 (dharanīśvara) for the Rudra-class.

ಕಂದಂ

ಎರಡು ಮೂಳು ನಾಲ್ಕು

ಗುರುವಿ ಪ್ರಸ್ತರಿಸಲುಬುನಿಧಿ-ಗಜ-ಧರಣೀ |

ಶ್ವರ-ಗಣವೊಗೆಗುಮವರ್ಕಂ

ಸರಸಿಜಭವ-ವಿಷ್ಣು-ರುದ್ರ-ಸಂಜೆಗಳಕ್ಕಂ.

|| 297 ||<sup>3)</sup>

1) This heading is not in the original.

2) M., Ra. (-ಭಾಷಾದಿಗಳಂ), D., B. H.

(-ಭಾಷಾದಿಗಳಂ).

3) M., Sb., H., Ra., D., B.



272. The peculiar manner in which the feet of the three classes, viz. those connected with two (kara), three (pura) and four (vârdhi) long syllables, are obtained.

### ಚಂಪಕಮಾಲೆ

ಕರ-ಪುರ-ವಾರ್ಧಿಯಾಗೆ, ಗುರುವಾಗಿರೆ ತದ್-ಗುರುಮಿದಧೋಧಸಾ  
ಗಿರೆ ಲಘು-ಯುಗ್ಮಮಾ ಕ್ರಮದೆ ಮುಂತೆ ಸಮಂ. ಕಡೆವಟ್ಟು ಬಿಣ್ಣಿನೊಳ್ |  
ಬರೆ ಲಘುವೊದೆ; ಪಿಂತೆ ಲಘು; ಮುಂತೆ ಸಮಂ. ಮೊದಲಿಂ ತಗುಳ್ಳು, ಪಂ  
ಕರುಹ-ದಳೇಕ್ಷಣಕ್ಕಿ, ಗಣಮನಿಂತಿಡು ಸರ್ವ-ಲಘುತ್ವಮಪ್ಪಿನಂ. || 298<sup>1)</sup> ||

273. Exposition of verse 298.

### ಬ್ರಹ್ಮಗಣನಾಲ್ಕರ್ಕ ವಿವರಂ

a. The four Brahma-feet, from 3-4 Moras.

1. — · — , ಬ್ರಹ್ಮಾ (Spondee) ಎಂತುಂ<sup>2)</sup>
2. ುು — , ಸುರಪಂ (Anapaest) ನೆಗಳ್ಳುಂ
3. — · ು , ಧಾತೃ (Trochee) ನಾಕೆ
4. ುು ು , ಅಜನೆ (Tribach) ಧರೆಗೆ

### ವಿಷ್ಣುಗಣಮೆಂಟರ್ಕ ವಿವರಂ

b. The eight Vishnu-feet, from 4-6 Moras.

1. — — · — , ಗೋವಿಂದಂ (Molossus)
2. ುು — · — , ಹೃದಯೇಶಂ (Ionicus minor) ನಯದಾಳ್ಳಂ
3. — ು · — , ನಾಕಿಗಂ (Amphimaerus)
4. ುು ು — , ಪರಹಿತಂ
5. — — · ು , ಕಂಸಾರಿ (Antibacchicus)
6. ುು — · ು , ನರಕಾರಿ
7. — ು · ು , ಶ್ರೀಪತಿ (Dactyl)
8. ುು ು · ು , ಮುರಹರ (Proceleusmatic) ಮುರರಿಪು

1) H. and Ra. (after the exposition), Sb., M., D., B.

2) Different readings of H., Ra.



## ರುದ್ರಗಣಪದಿನಾಟಕೇ ವಿವರಂ

c. The sixteen Rudra-feet, from 5-8 Moras.

1. — — — . —, ಗಂಗಾಧೀಶಂ
2. — — — . —, ಗಿರಿಜಾನಾಥಂ                      ಗಿರಿಜಾಕಾಂತಂ
3. — — — . —, ನೀಲಕಂಠಂ
4. — — — . —, ವೃಷಭಲಕ್ಷ್ಮಂ
5. — — — . —, ಕಾಮಾಂತಕಂ
6. — — — . —, ಪ್ರಮಥಾಧಿಪಂ                      ಪ್ರಥಮಾಧಿಪಂ
7. — — — . —, ಶೂಲಧರಂ (Choriambus)
8. — — — . —, ಪುರಮಥನಂ
9. — — — . —, ಕಂದರ್ಪಾಲಿ
10. — — — . —, ಮದನಧ್ವಂಸಿ
11. — — — . —, ಚಂದ್ರಮೌಳಿ
12. — — — . —, ಚುಜಗಧಾರಿ
13. — — — . —, ಚೂತಾಗ್ರಣಿ (Ionicus major)
14. — — — . —, ತ್ರಿಜಗದ್ಗುರು
15. — — — . —, ಕಾಮರಿಪು (Paeon)
16. — — — . —, ಮದನರಿಪು

Only verses 299-312, i. e. 13 metres, occur in the present work, that are constructed with special regard to the feet and their names adduced in this place; besides feet of more than 5 Moras are ordered only for seven of them, viz. *çitra*, v. 300; *çitralatē*, v. 301; great *akkara*, v. 302; nice *akkara*, v. 305; little *akkara*, v. 306; *elē*, v. 307; and *gītikē*, v. 312. After these 13 metres the *shatpadi*s begin, a class of metre in which no feet of more than 5 Moras can occur, no feet are called by special names, only *the number of Moras*, and not the form of feet, is taken into account, and *one foot with the same number of Moras*, as in the *Ragalē*s and to a great extent in the *Āryē*s, *may be put for the other*. For the *shatpadi*s (and the *utsāha*, v. 339) only the feet of 3, 4 and 5 Moras (without any reference to classification), as they have been adduced in the introduction to the *Ragalē*s, p. 76, are used, and they, together with a number of the *Vṛittas*, the *Ragalē*s and the *Kanda*, are the truly popular metres in Canarese. Of the metres of verses 299-312 only *tripadi*, *akkarikē* and *çaupadi* are used now-a-days, as being strictly regulated regarding the number of Moras contained in their feet; the rest, of which the editor has never seen any instances elsewhere but *akkara* and *elē*, has been discarded, as it seems for the difficulty of scanning; for though the name of one of the three classes of feet be given, who can know all at once what peculiar foot will suit the circumstances? However by introducing some special rules as to the number of Moras, all of them might prove useful; the equal *akkara* (v. 303), the middle *akkara* (v. 304) and the *çhandovatamsa* in fact present already some such rule, and the *śarashatpadi* has been rightly



referred to its proper place as the first of the shatpadi (see note to v. 317). Whether originally there has been more uniformity in all of them, and the forms of the text for some are corrupt (there appear to be two recensions), are questions worthy of consideration. All the different readings at hand have been adduced; cf. Addenda. Observe that none of the feet under No. 273 begins with an Iambus (—), such a foot being foreign to true Canarese metres.

### 1. The Tripadi (Trivadi, Trivali)

ಪಿಂತೆ ಪೇಳ್ವ ಗಣದ ನೆರವಿಯೊಳ್ ತ್ರಿವಳಿಯ ಲಕ್ಷಣಮು ಪೇಳ್ವೆಂ

274. A Tripadi verse: The first line has 4 feet, each consisting of 5 Moras; in its middle the Caesura and another Alliteration occur. (The second foot of the second line *i.e.*) the 6th (rasa) foot (of the verse) as well as (the second one of the third line *i.e.*) the 10th one (of the verse) are to consist each of a Brahma (Bisaruhodbhava) foot (—, or —, or —, or —). The remaining feet contain either 5 Moras, or where the Moras of the Brahma feet chosen do not allow so many, only 4, (the number of Moras for the first line being 20, those for the second one 17, and those for the third one 13).

ತ್ರಿಪದಿ

ಬಿಸರುಹೋದ್ಭವ-ಗಣಂ \*ರಸ-ದಶ-ಸ್ಥಾನದೊಳ್,  
ಬಿಸರುಹ-ನೇತ್ರೇ! ಗಣಮೆ ಬರ್ಕುಳಿದವು,  
ಬಿಸರುಹ-ನೇತ್ರೇ, ತ್ರಿಪದಿಗೇ!

1)  
|| 299 ||

The scheme of the adduced verse:

|         |     |         |         |                    |
|---------|-----|---------|---------|--------------------|
| 1       | 2   | 3       | 4       |                    |
| — — — — |     | — — — — | * — — — | — — —              |
| 5       | VI  | 7       | 8       |                    |
| — — — — | — — | — — —   | — — —   |                    |
| 9       | X   | 11      |         |                    |
| — — — — | — — | — — —   |         |                    |
|         |     |         |         | 13 Moras in 3 feet |

To show that not the form but the number of the Moras is essential for the feet (excepting the 6th and 10th where, however, *any one* of the four Brahma-feet may occur), the following schemes of Tripadi verses, occurring in the 11th chapter of the Rājasekharavilāsa, are given here.

1) M. (Trivadi), Sb. Ra. (Trivali), D., B. The verses of the Rājasekharavilāsa are of a nature that does not allow them to be quoted here. The number of Moras for the lines, that is not stated in the Canarese text, is in all good instances that which is given in No. 274. Thus the Tripadi bears a decided character, and has therefore not unfrequently been used in Canarese poetry; another circumstance in its favour is that none of its feet contains more than 5 Moras.



v. 89:

|       |         |       |       |
|-------|---------|-------|-------|
| 1     | 2       | 3     | 4     |
| — — — | — — — * | — — — | — — — |
| 5     | 6       | 7     | 8     |
| — — — | — —     | — — — | — — — |
| 9     | 10      | 11    |       |
| — — — | — — —   | — — — |       |

v. 90.

|       |         |       |       |
|-------|---------|-------|-------|
| 1     | 2       | 3     | 4     |
| — — — | — — — * | — — — | — — — |
| 5     | 6       | 7     | 8     |
| — — — | — —     | — — — | — — — |
| 9     | 10      | 11    |       |
| — — — | — — —   | — — — |       |

v. 91:

|       |         |       |       |
|-------|---------|-------|-------|
| 1     | 2       | 3     | 4     |
| — — — | — — — * | — — — | — — — |
| 5     | 6       | 7     | 8     |
| — — — | — — —   | — — — | — — — |
| 9     | 10      | 11    |       |
| — — — | — — —   | — — — |       |

## 2. The Citra (Upačitrikē, Viçitra)

275. A translation of the Citra verse: "When the feet (gaṇa) of the three (śikhibraja = tretāgni) lines (pāda) (each of which is in possession also) of the course of a Rudra-foot (bhujagapaksha = bhujagadhāri), are mixed with a Brahma-foot (aja) at 6 (rasa) and 10, and Vishṇu-feet (adhokshaja), as in the last metre (Tripadi), occur (for the other places), it is the Citra."

ಚಿತ್ರಂ

ಭುಜಗಪಕ್ಷ-ಗತಿ-ಶಿಖಿ\*ಬ್ರಜ-ಪಾದ-ಗಣಮೊಳ

ಗಜ-ರಸ-ದಶದೊಳ, ಪೆಟಗಣಧೋ

ಕ್ಷಜ-ಗಣಮಾದೊಡದು ಚಿತ್ರಂ.

|| 300<sup>1)</sup> ||

1) This is the editor's tentative reading. Bhujagapaksha recurs in v. 307, where it apparently forms two words: bhujaga = 1, paksha = 2, purposing, at the same time, to represent a Rudra-foot. There may be the possibility of attributing the same meaning to it in this instance, viz. bhujaga = 1, pakshagati (garuḍa) = 1, śikhibraja (sun?) = 1, to denote the three pādas; or bhujaga = 1, pakshagati = 1, śikhi (parvata) = 8, to denote the number of feet; (śikhibraja, if dinapa, however, properly denotes 12). The above reading has been framed to avoid, as ordered, the aja at other places but the 6th and 10th; but examining, for instance v. 301, it appears that whilst it *must* occur at the said places, it *may* occur, if not forbidden, also elsewhere.



The scheme of the verse:

20 M.  $\overset{1}{\cup\cup\cup}-\cup \mid \overset{2}{\cup\cup\cup}-\overset{3}{\cup\cup\cup} \mid \overset{4}{\cup\cup\cup}$   
 14 M.  $\overset{5}{\cup\cup\cup\cup} \mid \overset{VI}{\cup\cup}- \mid \overset{7}{\cup\cup\cup\cup}-$   
 13 M.  $\overset{8}{\cup\cup\cup\cup} \mid \overset{9}{-\cup\cup} \mid \overset{X}{--} \parallel$

ಚಿತ್ರಂ

H. ಭುಜಗಪಕ್ಷ-ಗತಿ ಶಿಖಿ

ಬ್ರಜ-ಪಾದ-ಗಣಮೊಳಗಿರೆ ರಸ-ದಸಮದೊಳ್ ಪೆರಿಗಣಧೋ  
 ಕ್ಷಜ-ಗಣಮಾದೊಡದು ಚಿತ್ರಂ. ||

ಉಪಚಿತ್ರಿಕೆ

D., B. (& L. for the 1st line) ಭುಜಪಕ್ಷ-ಯುಗ-ಧೂಮ  
 ಧ್ವಜ-ಪಾದ-ಗುರುವಿನೊ [L. ಧ್ವಜ ಪಾಳ ಗಣವಿಗ]  
 ಳಜನಿರ್ದ ರಸದೊಳಂ ಪೆರಿವೆಡೆಗಳೊಳಧೋ  
 ಕ್ಷಜ-ಗಣಮಾದೊಡದುಪಚಿತ್ರಿಕೆ. ||

ವಿಚಿತ್ರಂ

K., M. ಭುಜಪಕ್ಷ-ಯುಗ-ಧೂಮ

ಧ್ವಜ-ಪಾದ-ಗಣದೊ

ಳಜನಿರ್ದಂ ರಸದೊಳ್ ನಿಜ ಪೆರಿವೆಡೆಗಳೊಳಧೋ [K. ಪೆಸರವೆಡೆ]

ಕ್ಷಜ-ಗಣಮುಮಾದೊಡದು ವಿಚಿತ್ರಂ, ಕೆಳದೀ! || [K. ದೊಡದುನೆಜೆ]

ಚಿತ್ರಂ

Sb., Ra. (=H.) ಭುಜಗಪಕ್ಷ-ಗತಿ-ಶಿಖಿ

ವ್ರಜ-ಪಾದ-ಗಣಮೊಳಗಿರೆ ರಸ-ದಸಮದೊಳ್ ಪೆರಿಗಣಧೋ  
 [Sb. ಗಣವಿನೊಳ್ಗೆರೆ]

ಕ್ಷಜ-ಗಣಮಾದೊಡದು ಚಿತ್ರಂ. || [Ra. ಜೆತ್ಯಾ]

### 3. The Citralatē (Ucīta, Viçitra, Citra)

276. "When at the beginning (tudi) a Rudra-foot occurs, and the whole verse (pada) bears the variegated form of the preceding (metre, the Citra, wherein the Rudra-feet are intermixed with those of the two other classes), it is the Citralatē" (the Brahma after the Rudra of the first line happening only on account of the Rudra chosen).



H. (=Ra., & nearly Sb.) ತುದಿಯೊಳ್ಳಿಶ್ವರ-ಗಣ

ಮೊದವಿರೆ, ಪದವೆಲ್ಲಂ, |

ಮದಗಜ-ಗಮನೆ, ಪೆಟಿಗಣ ಚಿತ್ರಲತೆಯು

ದದೊಳಿದೊಡದೆ ಚಿತ್ರಲತೆಯಕ್ಕುಂ.

|| 301<sup>1)</sup> ||

The scheme of the verse:

9 M. 1 2  
ಉ-ಉ-ಉ-ಉ | ಉ-ಉ

10 M. 3 4  
ಉ-ಉ-ಉ-ಉ | ಉ-ಉ-ಉ-ಉ |

18 or 19 M. 5 VI  
ಉ-ಉ-ಉ-ಉ | ಉ ಉ ಉ | ಉ-ಉ-ಉ-ಉ | ಉ-ಉ-

16 or 17 M. X  
ಉ ಉ - | ಉ ಉ ಉ | -ಉ-ಉ-ಉ | -ಉ-ಉ ||

D., B. ತುದಿಯೊಳ್ಳಿಶ್ವರ-ಗಣಂ

ಮೊದಲೊಳಿರೆ, ಪದಮೆಲ್ಲಂ, |

ಮದಗಜ-ಗಮನೆ, ಪೆಟಿಗಣ ಚಿತ್ರದಂ

ದದಿನಿದೊಡದು ತಾಂ ಚಿತ್ರಮಕ್ಕುಂ. || [B. ದದಿನಿದೊಡದೆ ಚಿತ್ರಮಕ್ಕುಂ]

K., M. ತುದಿಯೊಳ್ಳಿಶ್ವರ-ಗಣಮುಂ

ಮೊದುಂ, ಗಜ-ಗಮನೆ, ಪೆಟಿಗಣಿಂದಂ ಚಿತ್ರಂ | [K. ಮೊದಲಿಂ ಗಜ]

ಮದದೊಳಗಿದೊಡಮದವುಂ [K., for the two lines, only: ಮದದೊಳಗಿದೊಡಂತು  
ಚಿತ್ರಂ ನಯದಿಂ]

ವಿದಿತಮಿದೊಡಂತುಚಿತ್ರಂ ನಯದಿಂ. ||

Sb. ತುದಿಯೊಳ್ಳಿಶ್ವರ-ಗಣ [identical with L.]

ಮೊದವಿರೆ, ಪದಮೆಲ್ಲಂ, |

ಮದಗಜ-ಗಮನೆ, ಪೆಟಿಗಣ ಚಿತ್ರೆಯಂ

ಗದೊಳಿದೊಡದೆ ಚಿತ್ರಲತೆಯಕ್ಕುಂ. || [L. ಮೊದವಿದೊಡದು ವಿಚಿತ್ರಮಕ್ಕುಂ]

Ra. ತುದಿಯೊಳ್ಳಿಶ್ವರ-ಗಣ

ಮೊದವಿರೆ, ಪದವೆಲ್ಲಂ, |

ಮದಗಜ-ಗಮನೆ, ಪೆಟಿಗಣ ಚಿತ್ರಲತೆಯಂ

ದದೊಳಿದೊಡದೆ ಚಿತ್ರಲತೆಯಕ್ಕುಂ. ||

1) The ನೆ of foot vi. and ದೆ of x. may be taken either as short or long; the second line may be joined to the first.



## 4. The Five Akkaras

## ಏಯ್ದಕ್ಕರಲಕ್ಷಣಮು ಪೇಳ್ವೆಂ

277. The *great* (piri) *Akkara*. At the beginning of the first line an aja; then five vishnus; at the end (tudi) a rudra. At the beginning of the second line an aja; then four vishnus; at the 6th place an aja; then a rudra. The feet of the third line are in name the same as those of the first; and those of the fourth line in name the same as those of the second.

## ಪಿರಿಯಕ್ಕರಂ

ಮೊದಲೊಳಜ-ಗಣಂ ಕುಂದದೆ ಬಕ್ಕತ್ತಮೆಯ್ದು ಗಣಂಗಳೆ ವಿಷ್ಣುವಕ್ಕುಂ;  
ತುದಿಯೊಳೆಂಬ ತಾಣದೊಳೆಲ್ಲಿಯುಂ ಕಂದರ್ಪರಿಪು-ಗಣಂ ನೆಲಸಿ ನಿಲಕ್ಕೆ; |  
ಪದದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೊಳಾಟಿಟಿೊಳಜ-ಗಣಂ ಸಮವಾಯಮಪ್ಪೊಡಕ್ಕುಂ,  
ಸದಮಳೇಂದು-ನಿಭಾನನೆ, ಕರ್ತೃವಿನಿಷ್ಠದಿನರಿದು ಪಿರಿಯಕ್ಕರಂ. || 302 ||

The scheme of the verse:

|             |   |   |   |   |   |    |   |
|-------------|---|---|---|---|---|----|---|
| 32 M.       | 1 | 2 | 3 | 4 | 5 | 6  | 7 |
|             | — | — | — | — | — | —  | — |
| 32 M.       | 1 | 2 | 3 | 4 | 5 | VI | 7 |
|             | — | — | — | — | — | —  | — |
| 33 M.       | 1 | 2 | 3 | 4 | 5 | 6  | 7 |
|             | — | — | — | — | — | —  | — |
| 30 or 29 M. | 1 | 2 | 3 | 4 | 5 | VI | 7 |
|             | — | — | — | — | — | —  | — |

Sb. ಮೊದಲೊಳಜ-ಗಣಂ ಕುಂದದೆ ಬಕ್ಕು ತಲೆಯ್ದು ಗಣಂಗಳೆ ವಿಷ್ಣುವಕ್ಕುಂ;  
ತುದಿಯೊಳೆಂಬ ತಾಣದೊಳೆಲ್ಲಿಯುಂ ಕಂದರ್ಪರಿಪು-ಗಣಂ ನೆಲಸಿ ನಿಲೆ, |  
ಪದದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೊಳಾಟಿಟಿೊಳಜ-ಗಣಂ ಸಮವಾಯಮಪ್ಪುದಕ್ಕುಂ,  
ಸದಮಳೇಂದು-ನಿಭಾನನೆ, ಕರ್ತೃವಿನಿಷ್ಠದಿನಂತಿದು ಪಿರಿಯಕ್ಕರಂ. ||

Ra. ಮೊದಲೊಳಜ-ಗಣಂ ಕುಂದದೆ ಬಕ್ಕತ್ತಲೆಯ್ದು ಗಣಂಗಳೆ ವಿಷ್ಣುದಕ್ಕುಂ;  
ತುದಿಯೊಳೆಂಬ ತಾಣದೊಳೆಲ್ಲಿಯುಂ (ಕಂ)ದರ್ಪರಿಪು-ಗಣಂ ನೆಲಸಿ ನಿಲೆ, |  
ಪದದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೊಳಾಟಿಟಿೊಳಜ-ಗಣಂ ಸಮವಾಯಮಪ್ಪೊಡಕ್ಕುಂ,  
ಸದಮಳೇಂದು-ನಿಭಾನನೆ, ಕರ್ತೃವಿನಿಷ್ಠದಿನಂತಿದು ಪಿರಿಯಕ್ಕರಂ. ||

K., M. ಮೊದಲೊಳೆ ಜಗಣಂಗಳ ಕುಂದದೆ ಬಕ್ಕು ಮತ್ತಮೆಯ್ದು ಗಣಂಗಳು ವಿಷ್ಣುವಕ್ಕುಂ;  
ತುದಿತುದಿಯೊಳೆಂಬ ತಾಣದೊಳೆಲ್ಲಿಯುಂ ಕಂದರ್ಪಹರ-ಗಣಂ ನೆಲಸಿ ನಿಲಕ್ಕೆ; |



ಪದಾಂತ್ಯದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೊಳಂ ನಾಲ್ಕುಂ ಜಗಣಂ ಸಮವಾಯಮಪ್ಪದಕ್ಕುಂ;  
ಸ . . . . . ಕರ್ತೃವಿನ್ನಿಷ್ಟದೊಳಿಂತಿದು ಪಿರಿಯಕ್ಕರಂ. ||

H. ಮೊದಲೊಳ್ ಜಗಣಂ ಕುಂದದೆ ಬಕ್ಕತ್ತಮೆಯ್ದು ಗಣಂಗಳೆ ವಿಷ್ಟವಕ್ಕುಂ;  
ತುದಿಯೊಳೆಂಬ ತಾಣದೊಳೆಲ್ಲಿಯುಂ ಕಂದರ್ಪರಿಪು-ಗಣಂ ನೆಲಸಿ ನಿಲೆ, |  
ಪದದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೊಳಾಟಿಪೊಳಜಗಣಂ ಸಮವಾಯಮಪ್ಪದಕ್ಕುಂ,  
ಸದಮಳೇಂದು-ನಿಭಾನನೆ, ಕರ್ತೃವಿನ್ನಿಷ್ಟದಿನಂತರಿದು ಪಿರಿಯಕ್ಕರಂ. ||

L. ಮೊದಲೊಳು ಅಜ-ಗಣಮಕ್ಕುಂ, ವಿತ್ತವೆಯ್ದು ಗಣ ವಿಷ್ಟವಕ್ಕುಂ;  
ತುದಿಯೊಳೆಂಬ ತಾಣದಲ್ಲಿ ಕಂದರ್ಪರಿಪು-ಗಣಂ ನೆಲಸಿ ನಿಲೆ; |  
ಪದದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೊಳ್ ನಾಲ್ಕುಪೊಳಜ-ಗಣಂ ಸಮವಾಯುತಕಂ,  
ಸದಮಳೇಂದು-ವಿಭಾನನೆ, ಕರ್ತೃವಿನ್ನಿಷ್ಟದಿನಂತಿದು ಪಿರಿಯಕ್ಕರಂ. ||

278. The *equal* (dō rē) *Akkara*. Each line has the following 6 feet: two sarasijodaras (vishnus, only of four or five Moras), then an aja, then again two sarasijodaras, and another aja (the final of which is long). So far it is a regular metre, and would be fully so, if for all the places respectively feet of the same number of Moras were selected.

### ದೊರೆಯಕ್ಕರಂ

ಸರಸಿಜೋದರ-ಗಣಮೆರಡಜನುಮಲ್ಲಿ ನೆರೆದಿಕ್ಕೆ, ಮತ್ತಂ  
ಸರಸಿಜೋದರ-ಗಣಮೆರಡಜನುಮಕ್ಕೆ, ಗಣಮುಮಾಟಕ್ಕುಂ. |  
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆವೆತ್ತ ಗಣದಿಂ ದೊರೆವೆತ್ತ ಪೆಸರಿಂ  
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕರಮಿದನಱಿಪುದೀ ತೆಟದಿಂ. || 303 ||

The scheme of the verse:

|       |         |         |       |         |         |       |
|-------|---------|---------|-------|---------|---------|-------|
|       | 1       | 2       | III   | 4       | 5       | VI    |
| 26 M. | — — — — | — — — — | — — — | — — — — | — — — — | — — — |
| 26 M. | — — — — | — — — — | — — — | — — — — | — — — — | — — — |
| 26 M. | — — — — | — — —   | — — — | — — — — | — — — — | — — — |
| 26 M. | — — — — | — — —   | — — — | — — — — | — — — — | — — — |

or in numbers:

|   |   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|---|
| 5 | . | 4 | . | 3 | . | 5 | . | 5 | . | 4 |
| 5 | . | 4 | . | 3 | . | 5 | . | 5 | . | 4 |
| 4 | . | 4 | . | 4 | . | 5 | . | 5 | . | 4 |
| 5 | . | 4 | . | 4 | . | 4 | . | 5 | . | 4 |



- K., M. ಸರಸಿಜೋದರ-ಗಣಮೆರಡಜನುಮಲ್ಲಿ ನೆರದಿಕ್ಕೆ, ಮತ್ತಂ  
ತಿರೆರಡು ಸೂಳ್ ಬಂದಾಗಮಿಂತೊಪ್ಪೆಯಿಂದ್ರವಿಖ್ಯಾತಂ, |  
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆವೆತ್ತ ಪೆಸರಿ  
ದೊರೆಯಾಗಿ ಸಂದುದಿದುರುತರ ದೊರೆಯಕ್ಕರಮಿದನಲಿವದೀ ತೆಲಿದಿಂದಂ, ಕಾಂತೇ! ||
- Ra. ಸರಸಿಜೋದರ-ಗಣಮೆರಡೆರಡುನಮಲ್ಲಿ ನೆರದಿಕ್ಕೆ, ಮೊತ್ತಂ  
ಸರಸಿಜೋದರ-ಗಣಮೆರಡುಮಕ್ಕೆ, ಗಣಮುಮಾಲಿಕ್ಕಂ, |  
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆವೆತ್ತರಧಿದೊರೆವೆತ್ತ ಪೆಸರಿ  
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕರಮಿದನಲಿವದೀ ತೆಲಿದಿಂ. ||
- Sb. ಸರಸಿಜೋದರ-ಗಣವೆರಡನುಮಲ್ಲಿ ನೆರದಿಕ್ಕೆ, ಮತ್ತಂ  
ಸರಸಿಜೋದರ-ಗಣವೆರಡಜನುಮಕ್ಕೆ, ಗಣಮುಮಾಲಿಕ್ಕಂ. |  
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆವೆತ್ತ ಗಣದಿಂ ದೊರೆವೆತ್ತ ಪೆಸರಿಂ  
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕರಮಿದನಲಿವದೀ ತೆಲಿದಿಂ. ||
- L. ಸರಸಿಜೋದ್ರವ-ಗಣಮೆರಡುಜನುಮಲ್ಲಿ ನೆರದಿಕ್ಕು, ಮಾತ್ರಂ  
ಸರಸಿಜೋದರ-ಗಣಮೆರಡುಂಜನಿಮಲ್ಲಿಂ ಕೆಳಗವು ಮೂಲಿಕೆ, |  
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆವೆತ್ತ ಗಣದಿಂದಂ  
ಧರೆಯೊಳಗಿರಿ ಸಂದಿರೆ ದೊರೆಯಕ್ಕರವಿದನಲಿವದೀ ತೆಲಿದಿಂ. ||
- H. ಸರಸಿಜೋದರ-ಗಣಮೆರಡೆರಡುಮವಲ್ಲಿ ನೆರದಿಕ್ಕೆ; ಮತ್ತಂ  
ಸರಸಿಜೋದರ-ಗಣಮೆರಡುಮಕ್ಕೆ, ಗಣಮುಮಾಲಿಕ್ಕಂ. |  
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆವೆತ್ತ ಪೆಸರಿ  
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕರಮಿದನಲಿವದೀ ತೆಲಿದಿಂ. ||

279. The *middle* (naḍu) *Akkara*. Each line is as follows: One jalajasambhava (brahma), three jalaruhodaras (vishṇus), and one kāmāntaka (rudra, the final of which is long). The number of feet, therefore, is five (kāmabāṇāvali).

### ನಡುವಣಕ್ಕರಂ.

ಜಳಜಸಂಭವ-ಗಣಮಕ್ಕೆ ಮೊದಲೊಳೇ; ನಡುವೆ ಮೂಲುಂ  
ಜಳರುಹೋದರ-ಗಣಮಕ್ಕೆ; ಕಾಮಾಂತಕ-ಗಣಮಕ್ಕುಂ, |  
ತಿಳಕದಂತಿರೆ ತಲೆಯೊಳೇ ಬುದಿಕ್ಕೆ; ಕಾಮಬಾಣಾ  
ವಳಿಯ ಪಾಂಗೆಯ್ದೆ ಗಣಮಕ್ಕೆ ನಡುವಣಕ್ಕರಕ್ಕೆ, ಸಖೀ!

|| 304 ||



The scheme of the verse:

24 M.    1       2       3       4       5  
 24 M.    — — — | — — — | — — — | — — — | — — —  
 24 M.    — — — | — — — | — — — | — — — | — — —  
 24 M.    — — — | — — — | — — — | — — — | — — —

or in numbers:

3 . 4 . 5 . 5 . 7  
 3 . 4 . 5 . 5 . 7 |  
 3 . 4 . 5 . 5 . 7  
 3 . 5 . 5 . 5 . 6 ||

H. ಜಳಸಂಭವ-ಗಣಮಕ್ಕೆ ಮೊದಲೊಳಿ, ನಡುವೆ ಮೂಲಿಂ  
 ಜಳರುಹೋದರ-ಗಣಮಕ್ಕೆ, ಕಾಮಾಂತಕ-ಗಣಮಕ್ಕು |  
 ತಿಳಿದಂತಿರೆ ತಲೆಯೊಳಿಂಬ ತೆಕ್ಕೆ, ಕಾಮಬಾಣಾ  
 ವಳಿಯಾ ಪಾಂಗೆಯ್ದು ಗಣಮಕ್ಕೆ ನಡುವಣಕ್ಕರಕ್ಕೆ, ಸಖೀ! ||

M. ಜಳಜಸಂಭವ-ಗಣಮಕ್ಕೆ ಮೊದಲೊಳು, ನಡುವೆ  
 ಜಳರುಹೋದರ-ಗಣಮಕ್ಕೆ, ಬಳಿಕ್ಕ ಕಾಮಾರಿ-ಗಣಂ |  
 ತಿಳಕದಂತಿರೆ ಕಡೆಯೊಳ್ ಬಂದುಯಿಕ್ಕೆ, ಕಾಮಬಾಣಾ  
 ವಳಿಯಂ ಪಾಂಗೆಯ್ದು ಗಣವಕ್ಕೆ ನಡುವಣಕ್ಕರಕ್ಕೆ; ಪೆಸರಿಂತು, ಸಖೀ! ||

Sb. ಜಳಜಸಂಭವ-ಗಣಮಕ್ಕೆ ಮೊದಲೊಳಿ, ನಡುವೆ ಮೂಲಿಂ  
 ಜಳರುಹೋದರ-ಗಣಮಕ್ಕೆ, ಕಾಮಾಂತಕ-ಗಣಂ ಬಕ್ಕುಂ, |  
 ತಿಳಕದಂತಿರೆ ತಲೆಯೊಳಿ ಬಂದಿಕ್ಕೆ, ಕಾಮಬಾಣಾ  
 ವಳಿಯ ಪಾಂಗೆಯ್ದು ಗಣವಕ್ಕೆ ನಡುವಣಕ್ಕರಕ್ಕೆ; ಪೆಸರಿಂತು, ಸಖೀ! ||

Ra. ಜಳಸಂಭವ-ಗಣಮಕ್ಕೆ ಮೊದಲೊಳಿದಮೊಳಿ, ನಡುವೆ ಮೂಲಿಂ  
 ಜಳರುಹೋದರ-ಗಣಮಕ್ಕೆ, (ಕಾ)ಮಾಂತಕ-ಗಣಮಕ್ಕುಂ |  
 ತಿಳಿದಂತಿರೆ ತಲೆಯೊಳಿಂಬ ತೆಕ್ಕೆ, ಕಾಮಬಾಣಾ  
 ವಳಿಯಾ ಪಾಂಗೆಯ್ದು ಗಣಮಕ್ಕೆ . . . . . ||



L. ಜಲಸಂಭವ-ಗಣಮಕ್ಕು ಮೊದಲೊಳು, ನಡುವೆ ಮೂಲಿಂ  
ಜಲರುಹೋದರ-ಗಣಮಕ್ಕುಂ, ಬಳಿಕ ಕಾಮಾರಿಗಣಂ |  
ತಿಲಕದಂತಿರೆ ಲತೆಗಳೊಳು ಬಂದಿಕ್ಕುಮಾ ಕಾಮಬಾಣಾ  
ವಳಿ ಪಾಂಗಿಯೆಡೆಗಕ್ಕೆ . . . . . ||

280. The *nice* (१६६) *Akkara*. Each line consists of four feet in the following order:  
a vanajasambhava (brahma), two vanaruhodaras (vishṇus), and a rudra.

ಎಡೆಯಕ್ಕರಂ

ವನಜಸಂಭವ-ಗಣಮಕ್ಕು ಮೊದಲೊಳತ್ತಲ್  
ವನರುಹೋದರ-ಗಣ-ಯುಗಳಮದಕ್ಕು, ರು |  
ದ್ರನದಟಿಂತ್ಯದೊಳು ಬಂದಿಕ್ಕು, ನಾಲ್ಕೆ ಗಣ  
ವಿನಿತೆ, ವನಿತೆ, ಕೇಳ್, ಎಡೆಯಕ್ಕರಕ್ಕನಿಸುಂ. || 305 ||

The scheme of the verse:

19 M.    1        2        3        4  
          |        |        |        |  
19 M.    |        |        |        |  
18 M.    |        |        |        |  
18 M.    |        |        |        |  
19 M.    |        |        |        |        ||

or in numbers:

3 . 4 . 5 . 7  
3 . 4 . 4 . 7 |  
3 . 5 . 5 . 5  
3 . 5 . 5 . 6 ||

H. ವನಜಸಂಭವ-ಗಣಮಕ್ಕು ಮೊದಲೊಳತ್ತಲು  
ವನರುಹೋದರ-ಗಣ-ಯುಗಮಕ್ಕು, ರು |  
ದ್ರನಂತದಟಿಂತೆದೊಳು ಬಂದು, ನಾಲ್ಕೆಡೆ ಗಣ  
ವಿನಿತೆ, ವನಿತೆ, ಕೇಳ್, ಎಡೆಯಕ್ಕರಕ್ಕನಿಸುಂ. ||

Sb. ವನಜಸಂಭವ-ಗಣಮಕ್ಕು ಮೊದಲೊಳತ್ತಲ್  
ವನರುಹೋದರ-ಗಣ-ಯುಗಮಕ್ಕು, ರು |  
ದ್ರನಂತದಟಿಂತ್ಯದೊಳು ಬಂದು, ನಾಲ್ಕೆ ಗಣ  
ದನಿತೆ, ಕೇಳ್, ಎಡೆಯಕ್ಕರಕ್ಕನಿಸುಂ. ||



K., M. ವನಜಸಂಭವ-ಗಣಮಕ್ಕೆ ಮೊದಲೊಳಿತ್ತಲ್  
ವನರುಹೋದರ-ಗಣ-ಯುಗಳಮವಕ್ಕೆ, ರು |  
ದ್ರನದಲಿಂತ್ಯದೊಳ್ ಬಂದಿಕ್ಕೆ, ನಾಲ್ಕು ಗಣ  
ಮನಿತುಮೆಸೆವ ಕಡೆಯಕ್ಕರಕ್ಕೆ ಮಾತ್ರೆಗಳ್. ||

Ra. . . . .  
ರು |  
ದ್ರನಿಂತದಲಿಂತ್ಯದೊಳಂ ಬಂದು ನಾಲ್ಕೆಡೆ ಗಣ  
ವಿನಿತೆ, ಕೇಳ್, ಎದೆಯಕ್ಕರಕ್ಕೆನಿಸುಂ. ||

281. The *little* (kiri) *Akkara*. Each line consists of the following three feet: two pōḍēyalars (vishṇus) and a śaṅkara (rudra).

### ಕಿಱಿಯಕ್ಕರಂ

ಪೊಡೆಯಲರಿರ್ಬರು ಮೊದಲೊಳಿಕ್ಕೆ,  
ಜಡೆಯ ಶಂಕರನೊಬ್ಬಂ ತುದಿಯೊಳಿಕ್ಕೆ, |  
ಮಡದಿ, ಕೇಳ್, ಮೂಱು ಗಣಮೆಸೆದಿಕ್ಕೆ;  
ಗಡ, ಕಿಱಿಯಕ್ಕರಕ್ಕಿದೆ ಲಕ್ಷಣಂ! || 306 ||

The scheme of the verse:

15 M.    1        2        3  
          | — — — | — — — | — — —  
17 M.    1 1 1 — | 1 1 — — | 1 1 1 — |  
15 M.    1 1 1 — | — 1 1 — | 1 1 1 —  
16 M.    1 1 1 1 | — 1 — | 1 1 — 1 — ||

or in numbers:

4 . 5 . 6  
5 . 6 . 6 |  
5 . 4 . 6  
4 . 5 . 7 ||

H. ಪೊಡೆಯಲರಿರ್ಬರ್ ಮೊದಲೊಳಿಕ್ಕೆ,  
ಜಡೆಯ ಶಂಕರನೊಬ್ಬಂ ತುದಿಯೊಳಿಕ್ಕೆ, |  
ಮಡದಿ, ಕೇಳ್, ಮೂಱಿಡೆ ಗಣಮೆಸೆದಿಕ್ಕೆ;  
ಗಡ, ಕಿಱಿಯಕ್ಕರಕ್ಕಿದೆ ಲಕ್ಷಣಂ! ||



D., B. ತಡೆಯದೆ ಹರಿ-ಯುಗಂ ಮೊದಲೊಳಿಕೆ,  
 ಜಡೆಯ ಶಂಕರನೊರ್ವಂ ತುದಿಯೊಳಿಕೆ, |  
 ಮಡದಿ, ಕೇಳ, ಮೂಲಿ ಗಣಮೆಸೆದಿಕೆ; [D. ಕೇಳ ಗುರುಗಣಮೆಸೆದಿಕೆ]  
 ಗಡ, ಕಿಲಿಯಕ್ಕರಕ್ಕಿದು ಲಕ್ಷಣಂ! ||

K., M. ತಡೆಯದೆ ಹರಿ-ಯುಗಂ ಮೊದಲೊಳಿಕೆ,  
 ಜಡೆಯ ಶಂಕರನೊರ್ವಂ ಕಡೆಯೊಳಿಕೆ, | [L. ಕಡೆಯೊಳಿಕ್ಕುಂ]  
 ಮಡದಿ, ಕೇಳ, ಸುರ-ಗಣಮೆಸೆದಿಕೆ; [Sb.-ಮೂಲಿಡೆ ಗಣಮೆಸೆದಿಕೆ]  
 [L. -ಮೂಲಿ ಗಣಮೊಸದಿಕ್ಕುಂ]  
 ಕಡ, ಕಿಲಿಯಕ್ಕರಕ್ಕಿದುವೆ ಲಕ್ಷಣಂ! || [Sb.-ಕ್ಕಿದೆ ಲಕ್ಷಣಂ] [L.-ಕ್ಕಿದು ಲಕ್ಷಣಂ]

Ra. ಪೊಡೆಯಲದಿರ್ಬ ಮೊದಲೊಳಿಕೆ,  
 ಜಡೆಯ ಶಂಕರನೊಬ್ಬಂ ತುದಿಯೊಳಿಕೆ, |  
 ಮೊಡದಿ, ಕೇಳ, ಮೂಲಿಡೆ ಗಣಮೆಸೆದಿರೆ,  
 ಗಡ, ಕಿಲಿಯಕ್ಕರಕ್ಕಿದೆ ಲಕ್ಷಣಂ! ||

### 5. The Elé<sup>1)</sup>

282. The Elé. There occur 6 (bhujaga=1, paksha=2, pura=3) feet (of which two are bhujagapakshas i. e. bhujagadhâris); the 6th foot forms an aja.

ಎಳೆಯ ಲಕ್ಷಣಮಂ ಪೊಟ್ಟೆಂ

ಭುಜಗ-ಪಕ್ಷ-ಪುರ-ಗಣ-\*

ಬ್ರಜದೊಳಾಟಿಲೊಳಪ್ಪು

ದಜಗಣಾಳೆ, ಭವತಿ!

|| 307 ||

The scheme of the verse:

1 2 3 4  
 — — — — | — — — — \* — — — — | — — — —  
 5 VI  
 — — — — | — — — — ||

Sb. ಭುಜಗ-ಪಕ್ಷ-ಪುರ-ಗಣ-  
 ಬ್ರಜದೊಳಾಟಿಲೊಳಪ್ಪು  
 ದಜ-ಗಣಾಳೆಸಿಭವತಿ! ||

1) The reading of the last line of the verse in the MSS. is doubtful; elé (not é'lé), however, is the form given in v. 68. Cf. the note to v. 300.



K., M. ಅಜ-ಪಕ್ಷ-ಸುರ-  
 ವ್ರಜದೊಳಾಟಿಲೊಳಪ್ಪು  
 ದು ಜಗದೊಳೆಳೆನಿಭವತಿ! ||

Ra. ಭುಜಗ-ಪಕ್ಷ-ಪುರ-ಗಣ-  
 ಬ್ರಜದೊಳಾಟಿಲೊಳಪ್ಪು  
 ದಜ-ಗಣೆಳೆನಿಭಗತಿ! ||

H. ಭುಜಗ-ಪಕ್ಷ-ಪುರ-ಗಣ-  
 ಬ್ರಜದೊಳಾಟಿಲೊಳಪ್ಪು  
 ದಜ-ಗಣೆಳೆನಿಭಗತಿಂ. ||

### 6. The Akkarikē

### ಅಕ್ಕರಿಕೆಯ ಲಕ್ಷಣಮು ಪೇಳೆಂ

283. The Akkarikē is a Canarese Samavṛitta (cf. v. 276), somewhat connected with the Kusuma viçitra of v. 162. Each line shows the following 6 (khara or kara, see v. 244) feet: a Proceleusmatic (muraripu), a Spondee (bomma), a Proceleusmatic, a Spondee, a Proceleusmatic, a Choriambus (i. e. a Dactyl and a long syllable). At every 6th syllable occurs Caesura, and after it another Alliteration.

The scheme is four times:

~~~~ | — — \* ~~~~ | — — \* ~~~~ | — ~. —

or in numbers:

4 . 4 . * 4 . 4 * 4 . 4 . 2

ಅಕ್ಕರಿಕೆ

ಮುರರಿಪು, ಬೊಮ್ಮಂ, ಮುರರಿಪು, ಬೊಮ್ಮಂ, ಮುರರಿಪು, ಶೂಲಧರಂ
 ಸರಸದೆ ನಿಲ್ಕುಂ; ಖರ-ಗಣಮಕ್ಕುಂ ಸುರುಚಿರ-ಮಾತ್ರೈಗಳಿಂ; |¹⁾
 ನಿರುಪಮದಿಂದಂ ಪರಿಮಿತಮಪ್ಪಂತಿರಿ, ಯತಿಯಾಟಿಲೊಳಂ²⁾
 ಬರಿ, ತರಳಾಕ್ಷೀ, ಧರಿಯೊಳಿದೆತ್ತಂ ಕರಮೆಸೆವಕ್ಕರಿಕೇ. || 308 ||

1) H. ಶಿರದೊಳೆ ನಿಲ್ಕುಂ ಖರ-ಗಣಮಕ್ಕು ಸುರುಚಿರ-ಮಾತ್ರೈಗಳಿಂ; Ra. ಸರಸದೆ ನಿಲ್ಕುಂ ಖರ-ಗಣಮಕ್ಕುಂ
 . . . ; K. M ಖಗ-ಗಣಮಕ್ಕುಂ; D. B. ಸರಸದೆ ನಿಲ್ಕುಂ ಕರಿ-ದಶ-ಸಂಖ್ಯಾ-ಸುರುಚಿರ-ಮಾತ್ರೈಗಳಿಂ.

2) H. ಯತಿ ರಿತುಯೆತ್ತಂ; Ra. ಯತಿ ರಿತುಯತ್ತಂ; M. ಯತಿ ಎತುಸಾರದೊಳ್; K. ಯತಿ ರುತುಸುರರೊಳ್;
 L. ಯತಿ ರುತುಕರದೊಳ್; D. B. ಯತಿ ಸಟೆ-ಕರದೊಳ್. ಋತು = 6.

7. The Caupadi (Caupadigē)

ಚೌಪದಿಯ (ಚೌಪದಿಗೆಯ) ಲಕ್ಷಣಮು ಪೇಳ್ವೆಂ

284. The Caupadi too is to be considered a Canarese Samavṛitta according to the author's views (else he would somewhere have introduced a Dactyl instead of the Proceleusmatic, etc.). Each line consists of a Proceleusmaticus (madanapitri) and a Choriambus (śāṅkara, i. e. in practice a Dactyl and a long syllable).

The scheme is four times:

— — — — | — — — — . —

or in numbers:

4 . 4 . 2

ಚೌಪದಿ

ಮದನನ ತಂದೆಯ ಮುಂ

ದೊದವಿದ ಶಂಕರನೊಳ್ |

ಪುದಿದಿರೆ, ಸಂದುದು, ನೋ

ಡಿದು, ಸತಿ, ಚೌಪದಿಗೇ. [D., B. ಸರಿ ಚೌಪದಿ ಕೇಳೆ] || 309 ||

K., M. ಮದನನ ತಂದೆಯ ಮುಂ

ದುದಯಿಸೆ ಶಂಕರನೊಳ್ |

ಪೊದವಿರೆ, ಸಂದುದು, ನೋ

ಡಿದು, ಸತಿ, ಚೌಪದಿಗೇ. ||

Ra., H. ಮದನನ ತಂದೆಯ ಮುಂ

ದುದಯಿಸೆ ಶಂಕರನೊಳ್ |

ಪಾದವಿರೆ, ಸಂದುದು, ನೋ

ಡಿದು, ಸತಿ, ಚೌಪದಿಗೇ. ||

8. The Chandovatamsa (Chandovasanta)

ಛಂದೋವತಂಸಕ್ಕೆ ಲಕ್ಷಣಮು ಪೇಳ್ವೆಂ

285. The Chandovatamsa. Each line contains first three mandaradharas (vishṇu), then a bisaruhajanma (brahma) in its end.

ಛಂದೋವತಂಸಂ

ಮಂದರಧರ-ಗಣಮೆಸೆದಿರೆ ಮೊದಲೊಳೆ,
 ಬಂದಿರೆ ನಾಲ್ಕುಕೆ ಬಿಸರುಹಜನ್ಮಂ; |
 ಸಂದುದು ಲಕ್ಷಣಮಿ ತೆಲಿದಿದಂ
 ಛಂದೋವತಂಸಕೆ, ಮದಗಜ-ಗಮನೆ!

|| 310¹⁾ ||

The scheme of the verse:

16 M. —¹— | —²— | —³— | —⁴—

16 M. —— | —— | —— | —— |

16 M. —— | —— | —— | ——

16 or 17 M. —— | —— | —— | —— ||

H. ಮಂದರಧರ-ಗಣಮೆಸೆದಿಕ್ಕೆ ಮೊದಲೊಳೆ;
 ಬಂದಿಕ್ಕು ನಾಲ್ಕೆ; ವಿಸಮಹಂ ಜನ್ಮಂ |
 ಸಂದುದು; ಲಕ್ಷಣಮಿ ತೆಲಿದಿಂ
 ಛಂದೋವಸಂತಕ್ಕೆ ಸಂದುದು, ಮದಗಜ-ಗಮನೆ! ||

Ra. ಮಂದರಧರ-ಗಣಮೆಸೆದಿಕ್ಕೆ ಮೊದಲೊಳೆ;
 ಬಂದಿಕ್ಕುಂ ನಾಲ್ಕೆ; ವಿಸಮಹುಂ ಜನ್ಮಂ |
 ಸಂದುದು; ಲಕ್ಷಮಿ ತೆಲಿದಿಂ
 ಛಂದೋವಸಂತಕ್ಕೆ ಸಂದುದು, ಮದಗಜ-ಗಮನೆ! ||

Sb. ಮಂದರಧರ-ಗಣಮೆಸೆದಿಕ್ಕೆ ಮೊದಲೊಳೆ;
 ಬಂದಿಕ್ಕುಂ ನಾಲ್ಕೆ; ಬಿಸರುಹ-ಜನ್ಮಂ |
 ಸಂದುದು; ಲಕ್ಷಣಮಿ ತೆಲಿದಿಂದಂ
 ಛಂದೋವತಂಸಕ್ಕೆ ಪಂದುದು, ಗಜ-ಗಮನೆ! ||

1) The meaning of the readings of K., M. and L. only well agrees with the construction of this metre as far as it appears in the verses; according to it this verse is presented. If we read "gamane" instead of "gamanē", the last line contains a Mora in excess, occasioned by the first foot "čhandôva" (— —) that is the reading of all the MSS. The ನಾಲ್ಕೆ, ನಾಲ್ಕುಂ must refer to the number of the feet of a line.

K., M. ಮಂದರಧರ-ಗಣಮೆಸೆದಿರೆ ಮೊದಲೊಳ್,
 ಪೊಂದಿರೆಯುಂ ಕಡೆಯೊಳಜಂ, |
 ಸಂದುದು ಲಕ್ಷಣಮವನಿಯೊಳೆಂದುಂ
 ಛಂದೋವತಂಸಮಂಜುಜ-ವದನೆ! ||

L. ಮಂದರಧರ-ಗಣ ಬಂದಿರೆ ಮೊದಲೊಳು;
 ಕುಂದದೆ ಬಂದಿರೆ ನಾಲ್ಕುಂ; ತುದಿಯೊಳು ವಿಷರುಹ-ಜಲ್ಮಂ |
 ಸಂದುದು; ಲಕ್ಷಣಮವನಿಯೊಳಿ ತೆಲಿದಿಂದಂ
 ಛಂದೋವಸಂತಕೆ ಸಲೆ ಗಜ-ಗಮನೆ! ||

9. The Madanavati

ಮದನವತಿಲಕ್ಷಣಂ

286. The Madanavati. "When there are 5 (vishaya) madanapitri (vishnu) feet and afterwards a long syllable occurs" (it is the Madanavati); "the same line is formed, when a harapada (rudra) is found after 4 upendras" (vishnus); or "when a hari stands at the end of 3 madanaharas" (rudras, and is followed by the long syllable), "it is the Madanavati". Feet of the same number of Moras interchange.

ಮದನವತಿ

ಮದನನ ತಂದೆಯ ಗಣಮವು ವಿಷಯದೊಳಿರೆ, ಗುರು ಮುಂ
 ದೊದವಿರೆ; ಪದದೊಳಮದಲಿ ಪೊಲಪ್ಪುದು ಹರ-ಪದಮುಂ |
 ವಿದಿತಮುಪೇಂದ್ರ-ಚತುಷ್ಟಯದಿತ್ತಲಬುಜ-ವದನೇ,
 ಮದನಹರ-ತ್ರಯದಿಂ ಹರಿ ಕಡೆ ಪಡೆ, ಮದನವತಿ. || 311 ||

The scheme of the metre as to Moras is four times either:

22 M. 1 2 3 4 5
 ಉಉಉಉ | —ಉಉ | ಉಉಉಉ | ಉಉಉಉ | ಉಉಉಉ | —

or

1 2 3 4 5
 ಉಉಉಉ | —ಉಉ | ಉಉಉಉ | ಉಉಉಉ | ಉಉಉಉ —

or

2 2 3 4
 ಉಉಉಉ — | ಉಉಉಉಉಉ | ಉಉಉಉಉಉ | ಉಉಉಉಉಉ | —

The first structure in numbers:

4 . 4 . 4 . 4 . 4 . 2 (i. e. one long)

- H. ಮದನನ ತಂದೆಯ ಗಣಮೂರ್ವಿಷಯದೊಳಿರೆ, ಮುಂ
ದೊದವಿರೆ, ಪದದೊಳಮದಲಿ ವೊಲಪ್ಪುದು ಹರಪದಮುಂ |
ವಿದಿತಮುಪೇಂದ್ರ-ಚತುಷ್ಟಯದಿಂದಬುಜಜನುಂ
ಮದನಹರ-ತ್ರಯದಿಂ ಪಂ ಕಡೆ ಪಡೆದ ಮದನವತಿ. ||
- Sb. ಮದನನ ತಂದೆಯ ಗಣಮವು ವಿಷಯದೊಳಿರೆ, ಗುರು ಮುಂ
ದೊದವಿರೆ, ಪದದೊಳಮದಲಿ ವೊಲಪ್ಪುದು ಹರಪದಮುಂ |
ವಿದಿತಮುಪೇಂದ್ರಂ ಚತುಷ್ಟಯದಿಂದಬುಜಜನುಂ
ಮದನಹರ-ತ್ರಯದಿಂ ಪರಿವಡೆ ಪಡೆದ ಮದನವತಿ. ||
- Ra. ಮದನನ ತಂದೆಯ ಗಣಮೌ ವಿಷಯದೊಳಿರೆ, ಮುಂ
ದೊದವಿರೆ ಪದದೊಳಮದಲಿ ವೊಲಪ್ಪುದು ಹರಪದಮುಂ |
ವಿದಿತಮುಪೇಂದ್ರಂ ಚತುಷ್ಟಯದಿಂದಬುಜಜನುಂ
ಮದನಹರ-ತ್ರಯದಿಂ ಪರಿ ಕಡೆ ಪಡೆದ ಮದನವತಿ. ||
- K., M. ಮದನನ ತಂದೆಯ ಗುಣಮುಂ ವಿಷಯದೊಳಿರೆ, ಗುರುವೊಂ
ದೊದವಿರೆ, ಪದದೊಳಮವಲಿ ವೊಲಪ್ಪುದು ಗುರುತರ-ಪದಮುಂ |
ವಿದಿತಮೆ ವಿದಿತಮೆಚಂದ್ರ-ಚತುಷ್ಟಯದಿಂದತ್ತಂಬುಜ-ವದನೆ,
ಮದನಹರ-ತ್ರಿತಯಂ ಹರಿ ಕಡೆ ಪಡೆ, ಮದನವತಿ. ||
- L. ಮದನನ ತಂದೆಯ ಗಣಮವು ಷಯದೊಳಿರೆ, ಗರುವೊಂ
ದೊಂದಂಗನೆವಿರೆ, ಪದದೊಳಿಮರ ವೊಲಪ್ಪುಡು ಗುರುಪಾದಮುಂ |
ವಿದಿತಮುಚಂದ್ರ-ಚತುಷ್ಟಯದಿಂದತ್ತಬ್ಜಮಂ
ಮದನಹರ-ತ್ರಿತಿಯಕ್ಕಂ ಹರಿ ಕಡೆ ಪಡೆದುದನ ವೊಲೆ. ||

10. The Gîtikē (Gîtigē, Gîta)

ಗೀತಿಗೆಯ ಲಕ್ಷಣಮು ಪೇಳೆಂ¹⁾

287. The Gîtikē; the 6th foot of every second line is to be a Brahma (padmabhava); the other feet are not ordered, but according to K., M. are Vishnus.

1) Sb., Ra., H. here ಗೀತಿಗೆ, in the verse ಗೀತ; M. ಗೀತಿಗೆ, also in the v.

ಗೀತಿಗೆ

H., Ra. ಎರಡುಕೊಳಾಟಿಂಬ ಸಂಖ್ಯೆಯೊಳ್
 ಬರೆ ಪದ್ಮಭವನುಳಿದವು ಮೆಚ್ಚುವ ತೆಲಿದಿಂ |
 ದಿರೆ, ಬಳಿಕನ್ನೆರಡು ಮುನ್ನಿನಂತೆ
 ಕರಮೆಸೆದೊಪ್ಪುಗೀತ-ಗಣಂ. || 312 ||

The scheme of the verse:

That of K. and M.:

1 2 3
 — — — | — — — | — — —
 4 5 VI 7
 — — — | — — — | — — — | — — — |
 1 2 3
 — — — | — — — | — — —
 4 5 VI
 — — — | — — — | — — — ||

1 2 3
 — — — | — — — | — — —
 4 5 VI 7
 — — — | — — — | — — — | — — — |
 1 2 3
 — — — | — — — | — — —
 4 5 VI 7
 — — — | — — — | — — — | — — — ||

or in numbers:

or in numbers:

14 M. 4 . 5 . 5
 19 M. 5 . 4 . 4 . 6 |
 16 M. 4 . 6 . 6
 13 M. 4 . 5 . 4 ||

12 M. 4 . 3 . 5
 17 M. 5 . 4 . 3 . 5 |
 14 M. 4 . 5 . 5
 17 or 18 M. 5 . 4 . 4 . 4 or 5 ||

Sb. ಎರಡುಕೊಳಾಟಿಂಬ ಸಂಖ್ಯೆಯೊಳ್
 ಪರೆ ಪದ್ಮಭವನುಳಿದವು ಮೆಚ್ಚುವ ತೆಲಿದಿಂ |
 ದಿರೆ, ಬಳಿಕವೆರಡು ಮುನ್ನಿನಂತೆ
 ಕರಮೆಸೆದೊಪ್ಪುವ ಗೀತ-ಗಣಂ. ||

Ra. ಎರಡುಕೊಳಾಟಿಂಬ ಸಂಖ್ಯೆಯೊಳ್
 ಬರೆ ಪದ್ಮಭ(ವ)ನುಳಿದಾ ಮೆಚ್ಚುವ ತೆಲಿದಿಂ |
 ದಿರೆ, ಬಳಿಕನ್ನೆರಡು ಮುನ್ನಿನಂತೆ
 ಕರಮೆಸೆದೊಪ್ಪುಗೀತ-ಗಣಂ. ||

K., M. ಎರಡುಕೊಳಾಟಿಂಬ ಸಂಖ್ಯೆಯೊಳ್
 ಬರೆ ಬ್ರಹ್ಮನುಳಿದೆಡೆಗಳೊಳು ವಿಷ್ಣು ಮುಂ |
 ದಿರೆ, ಮುಂದಣ ಪದಂ ಮುನ್ನಿನಂ
 ತುರುತರಂ ಗೀತಿಕೆಗಿಂತಕ್ಕುಂ, ಸಖಿ! ||

L. ಎರಡುಸೊಳುಸಿಂಬ ಸಂಖ್ಯೆಯೊಳ್
 ಬರೆ ಪದ್ಮಭವನುಳಿದವು ಮೆವೆಂಬ ತೆಲಿದಿಂ |
 ದಿರೆ, ಬಳಿಕ್ಕಿರೆ ನಗಣಮುಂ ಮುನ್ನಿನಂತೆ
 ಕರಮೆಸೆದೊಪ್ಪುವ ಗೀತಿಕೆಗೆ, ಕೇಳು, ಗಣಮಕ್ಕುಂ. ||

Here end the metres that are based upon a more or less indefinite number of Moras in the respective feet. With the Shatpadis a class begins that is excellent for exactness; for each foot, as is the case with regard to the Ragalēs, and Āryēs, is to consist of a definite number of Moras at a given place. *The feet used are those mentioned in connection with the Ragalēs, p. 76; no foot, as observed there and p. 77, dare begin with an Iambus (—). The various readings have been given not so much for elucidating the rules (that are exact enough) as for throwing some light on the history of prosody.*

11. The Six Shatpadis

ಪಟ್ಟದಿಯ ಲಕ್ಷಣಂ

288. There are six (ritu) Shatpadis: In each class the first two lines (pâda, No. 289 pada) of half a verse are equal; each third line has half a line (arē) in excess, and a long syllable (indudhara; v. 315 fīa; v. 317 madanahara; see v. 29) at its end.

ಕಂದಂ

ಒಂದಿದ ಋತು ಪಟ್ಟದಿಗಳೊ
 ಳೊಂದೇ ತೆಲನೆರಡು ಪಾದಮು; ಮೇಣ್ ಮುಂದ |
 ಕೊಂದರೆ ಬರ್ಕುಂ; ತುದಿಯ
 ಳ್ಲಿಂದುಧರಂ ಒಂದೊಡಲಿಗೆ ಪಟ್ಟದಿಯ ತೆಲಂ. || 313¹⁾ ||

289. The same statement in other words.

ಮೊದಲೆರಡು ಪದದ ಲೆಕ್ಕದೊ
 ಳೊದವಿದ ವರ್ಣಂ ಸಮಾನ; ಮೂಲನೆಯ ಪದ |
 ಕೃದಲರ್ಧಮನೊಡಗೂಡು
 ತ್ತದಲಿಕ್ಕೊಳ್ ಗುರುವೊಂದನಿರಿಸೆ, ಪಟ್ಟದಿಯಕ್ಕುಂ. || 314²⁾ ||

1) Rc.'s concluding verse; D., B ; M.'s verse 73 and Sb.'s verse 75 of their first chapter.

2) Rd. verse 22.

290. The same again, adding only that there are six lines (adi); (the number of Moras is stated in v. 316).

ತೋಱುವ ಮಾತ್ರೆಯ ಪಟ್ಟದಿ
ಗಾಱಾಱಡಿಯೆರಡಲ್ಲಿಯೊಂದೇ ನಿಯಮು; |
ಮೂಱಕ್ಕೊಂದು ತದರ್ಥಂ;
ಬೇಱ್ಱೆಶಂ ಕಡೆಯೊಳೆಲ್ಲಮಿಾ ತೆಱನಕ್ಕುಂ. || 315¹⁾ ||

291. The six Shatpadis are: Sara, Kusuma, Bhoga, Bhâmini, Parivardhini, Vârdhika (Vârtika). The first has 8 (kari) Moras in its first line, the second 10, the third 12 (ravi), the fourth 14 (manu), the fifth 16 (râja), the sixth 20.

ಶರ-ಕುಸುಮ-ಭೋಗ-ಭಾಮಿನಿ-
ಪರಿವರ್ಧಿನಿ-ವಾರ್ಧಿಕಂಗಳೆಂದಾಱು ತೆಱು; |
ಕರಿ-ದಶ-ರವಿ-ಮನು-ರಾಜರ್
ಬರೆ, ಮಿಶತಿ-ಮಾತ್ರೆಯಿಂದೆ ಪಟ್ಟದಿ ನಡೆಗುಂ. || 316²⁾ ||

292. The Sarashatpadi. Feet of 4 Moras. (The wording, however, refers it to the foregoing class of metres, stating that it consists of mandaradharas i. e. vishṇus, with a madana-haram i. e. rudra at their end; see note. Accordingly it might appear as if only vishṇus and rudras were allowed; in practice, however, a brahma of 4 Moras is looked upon as equally fit, and the rudra is represented by any foot of 4 Moras plus the guru. Examine verses 318-321, and the śarashatpadis in the Râvanadigvijaya, ps. 16. 30. 36. 43. 46. 48).

The scheme is twice:

~~~~~ | ~~~~~  
~~~~~ | ~~~~~  
~~~~~ | ~~~~~ | ~~~~~ | — |

or in numbers:

4 . 4  
4 . 4  
4 . 4 . 4 . 2 |

1) M.'s v. 75 and Sb.'s v. 77 of their first chapter; D., B.

2) Rc.'s one but last verse; Ra., H. have it after their 6th chapter (on algebraic computations, etc.) in an appendix; M.'s v. 74 and Sb.'s v. 76 of their first ch.; Rd. v. 23; D., B.; Kavi-jihvâbandhana, iv., 55; its following verse is: ಅಱಡಿಯಾಱಕ್ಕೊಪ್ಪವ | ಮೂಱೆರಡು ಪದಕ್ಕೆ ಕರಿಯು ದಶ-ರವಿ-ಮನುವುಂ || ವಿಱದ ಪೋಡಕ-ವಿಂಶತಿ | ತೋಱಿದ ಲಘುವಿಡೋಡಱಿಗೆ ಪಟ್ಟದಿ-ಕ್ರಮಮುಂ ||. The ರಾಜರ್ ಬರೆ of the text is only in Rc.; the others have ಪೋಡಕ-ವರ. Sb. has ವಾರ್ತಿಕಂಗಳೆ.



## ಶರಪಟ್ಟದಿ

ಮಂದರಧರ-ಗಣ

ಮೊಂದಿರೆ, ಕಡೆಯೊಳ್

ಕುಂದದೆ ನೆಲಸುಗೆ ಮದನಹರಂ; |

ಇಂದು-ನಿಭಾನನೆ,

ಮುಂದಣ ಪದನೀ

ಯಂದದೊಳಿರೆ, ಶರಪಟ್ಟದಿಯೇ!

|| 317 <sup>1)</sup> ||

293. In each of its first lines (adi, ĉaraṇa) it has 8 (kari) Moras (laghu); its third and sixth line consist each of 14 (manu) Moras; number of all Moras 60.

## ಶರಪಟ್ಟದಿ

ಮೆಱಿವೆರಡಡಿಯು

ತ್ತರದೆರಡಡಿಯೊಳ್

ಕರಿ-ಲಘುಗಳ್; ಮೂಱಾಱನೆಯಾ |

ಚರಣದೆ ಮನುಮಿ

ತಱುವತ್ತು ಲಘುವು

ಶರಪಟ್ಟದಿಗಂಬುಜ-ನಯನೇ!

|| 318 <sup>2)</sup> ||

294. The Kavijihvâbandhana's rule (iv., 56). Saradhi = 4; yuga = a couple of laghus (in the form of the guru).

## ಶರಪಟ್ಟದಿ

ಚರಣಗಳಿರಡಕೆ

ಕರಿ-ಲಘುಗಳು ಬರೆ,

ನಿರುತದಿ ಮೂಱಿನೆಯಡಿಗಳಿಗೇ |

ಶರಧಿ-ಯುಗಂ ಪೆ

ಚೀರೆ, ಶರಪಟ್ಟದಿ,

ಸರಸಿಜ-ನಯನೇ, ಸುರಮ್ಯ-ನಿಧೀ.

|| 319 ||

1) D., B.; in H., Ra., Sb. and M. it stands between the Elē and Akkarikē (being simply called Sh a ṭ p a d i), which circumstance accounts for the use of madanahara and mandaradhara; these words do not occur in any of the other rules cited with reference to the śarashaṭpadi.

2) Only in D., B.



295. The rule of another author.

### ಶರಪಟ್ಟದಿ

ಶರಕಂ ನಾಲುಕು  
ಚರಣ-ಸುಮಾತ್ರೈಗ  
ಳಿರುತಿರ್ಪವು ದೌತ್ರಿಂಶಗಳೂ; |  
ಎರಡನೆಯಂಘ್ರಂ  
ಗೆರಡು ಚತುರ್ದಶ  
ಮಱುವತ್ತಾಗಿಹುದುರು-ಮಾತ್ರೈ.

|| 320<sup>1)</sup> ||

296. Another form of it. Manu = 14.

### ಶರಪಟ್ಟದಿ

ಶರಪಟ್ಟದಿ-ಮೊದ  
ಲೆರಡು ಪದಂಗಳು  
ಸರದಲ್ಲೆಂಟು ಸುಮಾತ್ರೈಗಳೂ; |  
ಪಿರಿಯ ಪದದ ಮೊದ  
ಲಿರೆ, ಮನು-ಮಾತ್ರೈಗ  
ಳುರುತರದಱುವತ್ತು ಗಣನೆಯೂ.

|| 321<sup>2)</sup> ||

297. The Kusumashaṭpadi. Feet of 5 Moras (mâtré', laghu); number of all Moras 74.

The scheme is twice:

~~~~~ . ~~~~~  
~~~~~ . ~~~~~  
~~~~~ . ~~~~~ . ~~~~~.— |

or in numbers:

5 . 5
5 . 5
5 . 5 . 5 . 2 |

1) In Sa.

2) In Rd. v. 24.

ಕುಸುಮಪಟ್ಟದಿ

ಒಸೆಯೆ ಮೊದಲೆರಡು ನಾ

ಲೈಸೆವೆಯ್ದನೆಯ ಪದದೆ

ದಶ-ದಶ-ಸುಮಾತ್ರೈ, ಮೂಱಾಱಿನೆಯೊಳೂ |

ಮಿಸುಪ ಪದಿನೇಳು ಲಘು;

ರಸದಿನೆಪ್ಪತ್ತಾಲ್ಕು

ಕುಸುಮಪಟ್ಟದಿಗಿಂತು, ಕಮಲ-ನಯನೇ!

|| 322¹⁾ ||

298. The Kavijihvâbandhana's reading (iv., 57).

ಕುಸುಮಪಟ್ಟದಿ

ಸೊಗಸುವೆರಡಡಿಗಳೊಳು

ಪೊಗಳೆ ದಶ-ಲಘುಗಳಿರೆ,

ಮಿಗೆ ಮೂಱಿನೆಯ ಪದಕೆ ಮೇಲೆಯೇಳೂ |

ಪೊಗಲೊಡನೆ ಮೆಲಿವುತಿರೆ,

ಮೃಗ-ನೇತ್ರೈ, ಆ ಮತದಿ

ಜಗದೊಳದು ಕುಸುಮಪಟ್ಟದಿಯೆನಿವುದೂ.

|| 323 ||

299. Another reading. The first two lines in the first and second half contain together 40 Moras; the third lines each 16 plus 1.

ಕುಸುಮಪಟ್ಟದಿ

ಝಂಪೆತಾಳಂ

ಧರೆಯೊಳಗೆ ಕುಸುಮಕ್ಕೆ

ಚರಣಗಳು ನಾಲ್ಕಕ್ಕೆ

ನೆಲಿ ಮಾರ್ತೈ ನಾಲ್ವತ್ತು; ಮಿಕ್ಕೈರಡಕೇ |

ಎರಡೆಂಟು, ಮೇಲೊಂದು

ವರ-ಮಾರ್ತೈ ಕೂಡಿ, ಸಂ

ಚರಿಸುತಿಹುದೆಪ್ಪತ್ತು ನಾಲ್ಕು ಮಾರ್ತೇ.

|| 324²⁾ ||

1) D., B.

2) Sa. It is said that chiefly the jhampê tâla is used for the Shatpadis.

300. A fourth reading.

ಕುಸುಮಪಟ್ಟದಿ

ಕುಸುಮಪಟ್ಟದಿಯ ಮೊದ
ಲೆಸೆವ ಪದ-ಯುಗ್ಮಕ್ಕೆ
ದಶ-ಮಾತ್ರೆಗಳು; ಮೇಲಣೊಂದೊಂದಿೞಾ |
ವಿಷಮ-ಪದ-ಯುಗ್ಮಕ್ಕೆ
ಸಸಿನೆ ಹದಿನೇಳು; ಭಾ
ವಿಸಿ ನೋಡಲೆಪ್ಪತ್ತು ನಾಲ್ಕು ಮಾತ್ರೇ.

|| 325¹⁾ ||

301. The Bhogashatpadi. Feet of 3 Moras (kalé); number of all Moras 88. Arka=12. Pada, Carana, Anghri=line.

The scheme is twice:

ಁಁಁ . ಁಁಁ . ಁಁಁ . ಁಁಁ
ಁಁಁ . ಁಁಁ . ಁಁಁ . ಁಁಁ
ಁಁಁ . ಁಁಁ . ಁಁಁ . ಁಁಁ . ಁಁಁ . ಁಁಁ . — |

or in numbers:

3 . 3 . 3 . 3
3 . 3 . 3 . 3
3 . 3 . 3 . 3 . 3 . 3 . 2 |

ಭೋಗಪಟ್ಟದಿ

ಪೊಳೆವ ಮೊದಲಿನೆರಡು ಪದದೆ,
ಬಳಿಕ ಚರಣದೆರಡುವೆಡೆಗೆ
ಕಳೆಗಳರ್ಕ-ಸಂಖ್ಯೆಯಾಲು ಮೂಱಣಂಘ್ರಿಗೇ |
ತಿಳಿಯಲಿರ್ಪತಿರ್ಪತಿಂತು
ಕಳೆಗಳೆಂಬತೆಂಟಿೞಿದೆ
ತೊಳೆಪುದಾಗಲೊಡನೆ, ಲಲನೆ, ಭೋಗಪಟ್ಟದೀ.

|| 326²⁾ ||

1) Rd. v. 25.

2) D., B.

302. The Kavijihvâbandhana's verse (iv., 58). The first two lines (čaraṇa) have each 12 (bhānu) Moras (laghu); the third line (pāda, also v. 329) comprises exactly 8 Moras in excess.

ಭೋಗಪಟ್ಟದಿ

ಭಾನು-ಲಘುಗಳೆಸೆವ ಚರಣ
ತಾನವೆರಡಕಕ್ಕು; ಮುಂತ
ನೂನಮೆಂಟು ಮಾತ್ರ ಮಿಗಲು ಕಡೆಯ ಪಾದಕೇ; |
ಭಾನು-ತತಿ-ಸುರಮ್ಯಮಪ್ಪ
ದೇನನೆಂಬೆ? ಭೋಗ-ನಾಮ-
ಸಾನುರಾಗಮಪ್ಪದಿಂದು, ಸರಸಿಜಾನನೇ!

|| 327 ||

303. A third reading. Anghri, aḍi, pada=line.

ಭೋಗಪಟ್ಟದಿ

ಮುನ್ನಿನಂಘ್ರಿಗಳೆ ಮಾತ್ರ
ಪನ್ನೆರಡು ವಿರಾಜಿಸುವದು;
ಚನ್ನೆ, ಮೇಲಣಡಿಗೆ ಮಾತ್ರ ಪತ್ತುಮೆರಡುಮಂ |
ಸನ್ನಿಸಲ್ತೆ, ಭೋಗದಾಲು
ಚನ್ನ ಪದಗಳೊಂದುಗೂಡಿ,
ಸನ್ನುತಾಂಗಿ, ಅಷ್ಟಕೋತ್ತರಾಷ್ಟದಶಕ, ಕೇಳ್!

|| 328 ||¹⁾

304. A fourth reading. Arka=12.

ಭೋಗಪಟ್ಟದಿ

ಭೋಗಪಟ್ಟದಂಗಳೊಳಗೆ
ಬೇಗ ಮೊದಲ ಪಾದ-ಯುಗ್ಮ
ಕಾಗಳಕ್ಕುಮರ್ಕ-ಮಾತ್ರ ಲೆಕ್ಕಸಂಖ್ಯೆಯೂ; |
ಮೇಗಣೊಂದಿಪ್ಪೊಂದು ಪಾದ
ಕಾಗಳಿಪ್ಪತುಗಳು ಕೂಡ
ಲಾಗಳೆಂಬತೆಂಟು ಮಾತ್ರ-ಗಣನೆ ರಂಜಿತೂ.

|| 329 ||²⁾

1) Sa.

2) Rd. v. 26.

305. The Bhâminishatpadi. Feet alternately of 3 and 4 Moras; number of all Moras 102. Manu=14. Pada, pâda=line.

The scheme is twice:

ು ು ು | ು ು ು ು | ು ು ು | ು ು ು ು
 ು ು ು | ು ು ು ು | ು ು ು | ು ು ು ು
 ು ು ು | ು ು ು ು | ು ು ು | ು ು ು ು | ು ು ು | ು ು ು ು | — |

or in numbers:

3 . 4 . 3 . 4

3 . 4 . 3 . 4

3 . 4 . 3 . 4 . 3 . 4 . 2 |

ಭಾಮಿನಿಷಟ್ಟದಿ

ಮೊದಲೆರಡು ನಾಲ್ಕೆಯ್ದೆನಿಪ ಸತ್-
 ಪದದೆ ಮನು-ಸಂಖ್ಯಾತ-ಮಾತ್ರೆಯು;
 ತುದಿಯ ಮೂಱಾಱಿನೆಯೊಳಿರ್ಪತು ಮೂಱು ಮಾತ್ರೆಗಳೂ; |
 ಒದವಿದೀ ಪರಿಯಾಱು ಪಾದಕೆ
 ಪುದಿದ ಮಾತ್ರೆಯು ನೂಱಿರಡು; ಕೇಳೆ,
 ಇದುವೆ ಭಾಮಿನಿಯೆಂದೆನಿಪ ಪಟ್ಟದಿಯ ಲಕ್ಷಣವೂ. || 330 ||¹⁾

306. Half a verse from the Kavijihvâbandhana (iv. 59). Aṅga=line.

ಭಾಮಿನಿಷಟ್ಟದಿ

ಏಳೆರಡು ಮಾತ್ರೆಗಳು ಚರಣಗ
 ಳೋಳಿಯೆರಡುಱಿಱಿಳಿಕೆ; ಸಂತತ
 ವಾಳೆ ನವ-ಲಘುಗಳನೆ ಮೂಱಿನೆಯಂಗ; ವೆಗ್ಗಳಿಸೀ || 331 ||²⁾

307. Another version.

1) D., B.

2) Herewith concludes our copy of the work.

ಭಾಮಿನಿಷಟ್ಟದಿ

ತ್ರಿವುಡೆತಾಳಂ

ಚಂದದಲಿ ಭಾಮಿನಿಯ ಷಟ್ಟದಿ
 ಗಂದಮಾದಿಯ ಪಾದಗಳಿಗಾ
 ನಂದದಿಂ ಮನು-ಮಾತ್ರೈ; ಮೇಲಣ ಪಾದಕೊಂದೊಂದೂ |
 ಕುಂದದಿಹುದಿಪ್ಪತ್ತು ಮೂಲಿಂ
 ತೊಂದುಗೂಡಿಸುವಾಯಿ ಪಾದಕೆ,
 ಮಂದ-ಗತಿ, ನೂಲಿರಡು ಮಾತ್ರೈಯ ಗಣನೆ ಗೆಯ್ವಿಹುದೂ. || 332¹⁾ ||

308. A fourth reading.

ಭಾಮಿನಿಷಟ್ಟದಿ

ಭಾಮಿನಿಯ ಷಟ್ಟದಿಯ ಮೊದಲೊಳ
 ಗಾ ಮಹಾ-ಪಾದ-ದ್ವಯಂಗಳು,
 ನೇಮಿಸಲು, ಮನು-ಮಾತ್ರೈ; ಮೇಲಣ ಪಾದಮೊಂದೊಂದೂ |
 ನೇಮದಿಂದಿಪ್ಪತ್ತು ಮೂಲಿ
 ನಾಮಗಳನೊಂದೊಂದು ಕೂಡಲು,
 ಭೂಮಿಯೊಳು ನೂಲಿರಡು ಮಾತ್ರೈಯ ಗಣನೆ ರಂಜಿಸುಗೂ. || 333²⁾ ||

309. The Parivardhinishatpadi. Feet of 4 Moras (mâtré, laghu); number of all Moras 116. Pâda, adi = line.

The scheme is twice:

~~~~ . ~~~~ . ~~~~ . ~~~~  
 ~~~~ . ~~~~ . ~~~~ . ~~~~  
 ~~~~ . ~~~~ . ~~~~ . ~~~~ . ~~~~ . ~~~~ . — |

or in numbers:

4 . 4 . 4 . 4  
 4 . 4 . 4 . 4  
 4 . 4 . 4 . 4 . 4 . 4 . 2 |

1) Sa.

2) Rd. v. 27.



## ಪರಿವರ್ಧಿನಿಷಟ್ಪದಿ

ಪಾದಗಳೆರಡು ಒಳುತ್ತರದೇರಡು  
 ಪಾದದೇ ಪೋಡಶ-ಪೋಡಶ-ಮಾತ್ರೆಯು;  
 ಭೇದಿಸಿ, ಮೂಱನೆಯಾಱನೆಯಡಿಯೊಳ್ ಲಘುವಿರ್ಪತ್ತಾಱು; |  
 ಸಾದರಮಿಂತಾಱಡಿಯೊಳ್, ಗುಣಯಿಸೆ,  
 ಶೋಧಿತ-ಲಘು ನೂಱು ಪದಿನಾಱಲೆ,  
 ಕಾದಲೆ, ಕೇಳ್, ಇಂತಿದು ನಿಶ್ಚಯ ಪರಿವರ್ಧಿನಿಷಟ್ಪದಿಗೇ. || 334<sup>1)</sup> ||

310. Another version. Ritu=6. Pada, Carana=line.

## ಪರಿವರ್ಧಿನಿಷಟ್ಪದಿ

ಮೊದಲ ಚರಣಗಳಿಗೊದವಿದ ಮಾತ್ರೆಯು  
 ಪದಿನಾಱಿನಿಸುಗುಮುಪರಿ-ಪದಗಳಿಗೆ  
 ಸದಮಳ-ಋತು-ಯುಗ-ವಿಂಶತಿ-ಮಾತ್ರಗಳತಿಶಯದಿಂದೆಸೆಗುಂ; |  
 ಮುದದಿಂದಾಱು ಪದಂಗಳಿಗಾಗಿಹು  
 ದಿದು ಪರಿವರ್ಧಿನಿ ಪೋಡಶ-ಶತದಿಂ  
 ದುದಿತ-ಸುಮಾತ್ರಗಳೊಪ್ಪುಗು ಜಗತೀ-ವಲಯದಿ ಕವಿ-ಮತದಿಂ. || 335<sup>2)</sup> ||

311. A third version.

## ಪರಿವರ್ಧಿನಿಷಟ್ಪದಿ

ಪರಿವರ್ಧಿನಿಷಟ್ಪದಿಗಾ ಮೊದಲಲಿ  
 ಯೆರಡು ಪದಂಗಳು ಪೋಡಶ-ಮಾತ್ರೆಗ  
 ಳುರುತರದಿಂ ಮೇಲೊಂದೊಂದುಂ ಷಡ್ವಿಂಶತಿ-ಮಾತ್ರೆಗಳೂ; |  
 ನಿರುತಂ ಪದವಾಱುಂ ಕೂಡಲು, ಶತ  
 ಮಿರೆ, ಮೇಲಧಿಕಂ ಪೋಡಶ-ಮಾತ್ರೆಗ  
 ಳುರುತರಮಾ ತೆಱದಿಂ ನೆಱಿ ಬಲ್ಲವರಾಲಿವುದೊಲವಿಂದಾ. || 336<sup>3)</sup> ||

312. The Vârdhikashaṭpadi (Vârdhikya-, Vârtika-). Feet of 5 Moras; number of all Moras 144. (The same verse, with the only difference of "Vârtika," occurs in Sa.) Pada, pâda=line.

1) D., B.

2) Sa.

3) Rd. v. 28.



The scheme is twice:

~~~~~ . ~~~~~ . ~~~~~ . ~~~~~  
 ~~~~~ . ~~~~~ . ~~~~~ . ~~~~~  
 ~~~~~ . ~~~~~ . ~~~~~ . ~~~~~ . ~~~~~ . ~~~~~ . — |

or in numbers:

5 . 5 . 5 . 5
 5 . 5 . 5 . 5
 5 . 5 . 5 . 5 . 5 . 5 . 2 |

ವಾರ್ಧಿಕಪಟ್ಟದಿ

ಲೀಲೆಯಿಂ ವಾರ್ಧಿಕದ ಪಟ್ಟದಿಯ ಮೊದಲ ಪದ
 ದೇಳಿಗೆಯುಮಿರ್ಪತ್ತು ಮಾತ್ರೆಯಿಂದೆಸೆದಿರ್ಕು
 ಮಾಲಲಿತಮೆನಿಪ ಮೂಲಾಪನೆಯ ಪಾದಗಳ್ ಮೂವತ್ತೆರಡು ಮಾತ್ರೆಯಿಂ |
 ಮೇಲೆನೆ ವಿರಾಜಿಸುಗುಮಿಂತಾಪು ಪಾದಂಗೆ
 ಳಾಲಿಸಲ್, ಮಾತ್ರಗಳ್ ನೂಲಿ ನಾಲ್ಕತ್ತು
 ಮೇಲೆ ನಾಲ್ಕೆಸೆದಪುವು ಛಂದೋಂಬು-ರಾಶಿಯೊಳ್. ನೀಂ ಕೇಳ್ವದಿಂದು-ವದನೇ!
 || 337¹⁾ ||

313. Another version. (Though it does not mention the long syllable at the end of each third line, its Moras are included in the total.) Battisa = 32.

ವಾರ್ಧಿಕಪಟ್ಟದಿ

ವಾರ್ಧಿಕೃಷಟ್ಟದಮದೆಂತೆನಲು, ಮೊದಲ ಪಾ
 ದ-ದ್ವಯಂ ವಿಂಶತಿಂ-ವಿಂಶತಿಂ-ಮಾತ್ರೈ; ಮೇ
 ಲಿದುರ್ದೊಂದೊಂದು ಪಾದಂಗಳಂ ಬತ್ತೀಸ-ಬತ್ತೀಸ-ಮಾತ್ರೆಯಿಂದೇ |
 ಪೊರ್ದಿದ ಪಟ್ಟದಂಗಳ ಕೂಡಿ ಮೇಳಯಿಸೆ
 ಯಿದುರ್ದದು ನೂಲಿ ನಾಲ್ಕತ್ತು ನಾಲುಕು ಮಾತ್ರೈ;
 ಸಿದ್ಧಿಯಿಂದಲಿ ರಾಜ-ಸಭೆಯೊಳುಂ ತಪ್ಪದೊದಿದನು, ವಿದ್ಯಾಧಿಕನೆಲೋ! || 338²⁾ ||

1) Sa., D., B.; B. reads ವಾರ್ಧಿಕೃಷಟ್ಟದಿಯ. After this Sa., D. and B. adduce the first verse of the Canarese Jaimini Bhârata as an instance (ಶ್ರೀವಧುವಿ etc.); an eminent forgery!

2) Rd.; in the beginning it has ವಾರ್ಧಿಕ that is against the metre; ವಾರ್ಧಿಕೃ or ವಾರ್ಧಿಕದ must be the reading.

12. The Utsâha

314. The Utsâha is composed of the two Brahma-feet of 3 Moras, *i. e.* of Trochees and Tribachs, of which each line comprises seven; besides each of its 4 lines has a long syllable in its end. Confer the Utsâha of the Ragalê's vs. 256; 265; 266; 267; 268.

The scheme (in Tribachs) is four times:

— — — . — — — . — — — . — — — . — — — . — — — . — — — . —

or in numbers:

3 . 3 . 3 . 3 . 3 . 3 . 3 . 2

ಉತ್ಸಾಹದ ಲಕ್ಷಣಂ

ಭೂ-ಹಿತಾರ್ಥಮನಿಸುವಜನ ಗಣಮವೆರಡು ಸಪ್ತ-ಸಂ
ದೋಹಮಾಗಿ, ಕಡೆಗೆ ಗುರು ಬೆಡಂಗನಾಳ್ವ ನಿಲೆ, ಲಯ |
ಗ್ರಾಹಿಯಾಗಿ, ಮಧುರ-ವಚನ-ರಚನೆವೆತ್ತು, ಬುದೋಡು
ತ್ಸಾಹಮುಂಬ ಪೆಸರೊಳೆಸೆವುದಬ್ಬ-ಪತ್ರ-ಲೋಚನೇ! || 339¹⁾ ||

ಇತಿ ಪಂಚಮಾಶ್ವಾಸಂ



1) Sb., M., D., B., Ra., H.

VI. CHAPTER

ಪಷ್ಠಾಶ್ವಾಸಂ

E. THE SIX SOLUTIONS¹⁾

ಷಟ್ಪತ್ಯಯಂಗಳ್

315. The author is going to teach the *six solutions* (pratyaya) regarding the syllable-feet metres, so far as he understands them. (These so-called solutions are of no practical value. The English headings are given according to A. Weber.)

ಕಂದಂ

ಬಯಸಿದ ದೇವಾಕ್ಷರದ

ಪ್ರಯೋಗತರವಾದುದೆಲ್ಲಮು ಪೇಳ್ವೆಂ; ನಿ |

ರ್ಣಯಮಾಗಿಲ್ಲಿ ಪಟ್-ಪ್ರ

ತ್ಯಯಮು ಚಲ್ಪಾಗಿ ಪೇಳ್ವೆನೆಗಲಿವನಿತು.

|| 340²⁾ ||

316. The first solution: a first rule showing how to attain to "the enumeration or exhibition of the possible combinations" of a metre (ĕhandas), or Prastâra. (This verse has appeared already as verse 30 of the text.)

ಪ್ರಸ್ತಾರಮಿತಕ್ಕುಂ

ಕಂದಂ

ಗುರುಗಳನಿಟ್ಟವಲಾದಿಯ

ಗುರುಮಿದು ಕೆಳಗೆ ಲಘುವನಿಡು! ಮುಂತೆ ಸಮು |

1) This heading is not in the original.

2) M., Ra., H.

ಗುರು; ಮಾಱಣಾ³ ಪಿತೆ; ನಿರಂ

ತರ-ಲಘುಗಳನೆಯ್ದುವನೆಗಂ, ಮೃಗ-ನಯನೇ!

|| 341 ||¹⁾

317. The second solution: a rule showing "how to find out the form (scheme) of a certain combination of a metre, the combination's *place* in the respective *prastāra* being known", or *Nashṭa*. (Weber, p. 439. 440.) *rūpa*=unit.

ನಪ್ಪಮಿತಕ್ಕುಂ

ಚಂಪಕಮಾಲೆ

ಮೊದಲೊಳು ಛಂದದೀಯೆಡೆಯ ಲೆಕ್ಕದಿ²⁾ ಕೆಟ್ಟುದು ಪ್ತತ್ತಮೆಂದು ಪೇಳ್ವುದು; ಬಗೆ ಬಂದೊಡಾಗಳವುಂಕಮನರ್ಥಿಸಿ ಬಿಣ್ಣಿನಿಟ್ಟು³⁾ ಕೊ |
ಳ್ವುದು; ಸಮ-ಭಾಗವಿಯ್ಯದೊಡೆ ರೂಪು-ಯುತಾರ್ಥದೆ⁴⁾ ಬಿಣ್ಣಿನಿಟ್ಟು ಕೊಳ್ವುದು; ಗಡ, ಸೂತ್ರವೊ ತೆಲದೆ ಕಾಣ್ಬುದು ನಪ್ಪಮನಂಬುಜಾನನೇ! || 342 ||

318. The third solution: a rule teaching "how to assign a certain combination of a metre to its proper place in the *prastāra*, the combination's *form* being known", or *Uddishṭa*. (Weber, p. 441-444.)

ಉದ್ದಿಪ್ಪಮಿತಕ್ಕುಂ

ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ

ಬಗೆದಾ ಪ್ತತ್ತ-ಪದಾಂತಮೆಯ್ದುವಿನೆಗಂ ಸಂಖ್ಯಾತಮಂ ಸೂಕ್ತ ದಿಂ⁵⁾
ದ್ವಿಗುಣಂಗೆಯ್ದು, ಲಘು-ಪ್ರಜುಗಳೆಡೆಯೊಳ ನಿಂದಂಕಮಂ ಕೂಡಿ, ಮೆ |

1) Sb., D., B.; before it B. adduces again vs. 296 and 297 of the text, and the following prose-sentence: ಭಟ್ಟೀವೃತ್ತವ ಬರೆಯೆಂದರೆ ಹೇಳಿದ ಲೆಕ್ಕ ಸಮವಾದರೆ ಅರ್ಥವ ಮಾಡಿ ಲಘುವನಿಕ್ಕುವದು, ವಿಷಮವಾದರೆ ಒಂದು ಕೂಡಿ ಕೊಂಡು ಅರ್ಥವ ಮಾಡಿ ಗುರುವನಿಕ್ಕುವದು, ಒಂದು ಉಳಿದರೆ ಲಘುವನಿಕ್ಕಿ ಆ ಮೇಲೆ ವೃತ್ತ ಪೂರ್ತಿಪರಿಯಂತರ ಗುರುವನಿಕ್ಕುವದು ಉದ್ದಿಪ್ಪಕ್ಕೆ ಲಕ್ಷಣ. ಇದು ಎಷ್ಟನೆ ವೃತ್ತವೆಂದು ಕೇಳಿದರೆ ವೃತ್ತದ ಒಂದು ಪಾದವನು ಗುರುಲಘುಸಂಜ್ಞೆಯಿಂ ಬರದು ದ್ವಿಗುಣಿಸಿ, ಗುರುಲಘುವಿನ ಕೆಳಗೆ ಲೆಕ್ಕವನಿಕ್ಕಿ, ಲಘುವಿನ ಕೆಳಗಣ ಲೆಕ್ಕವನ್ನು ವಟ್ಟು ಮಾಡಿ, ಒಂದು ಕೂಡಿ ಕೊಂಡು ಎಣಿಸಿ, ಭಟ್ಟೀವೃತ್ತವೆಂದು ಹೇಳುವದು.

2) D. ಛಂದದೊಂದೆಡೆಯ ಛಂದದಿ; B. ಛಂದವೊಂದೆಯಾ ಛಂದದೆ; M. ಛಂದದಿಂದೆಡೆಯ ಲೆಕ್ಕದಿ; Sb. ಛಂದವಾಯೆಡೆಯ ಲೆಕ್ಕದಿ; H. Ra. ಛಂದವಾಯೆಡೆಯ ಲೆಕ್ಕ. 3) B.....ಁಂಕಮನಿಂದದನೊಳ್ವನಿಟ್ಟು; Ra. ಬಂದೊಡಾಗಳಕ್ಕರಮನರ್ಥಿಸಿ ಬಿಳ್ವನಿಟ್ಟು; Sb.....ಁಂಕಮನರ್ಥಿಸಿ ಬಿಳ್ವಟ್ಟು; M.....ಁಂದಮನರ್ಥಿಸಿ ಬಿಣ್ಣಿನಿಟ್ಟು; D.....ಸಿಯೊಪ್ಪವಿಟ್ಟು. 4) B. ರೂಪು ಯುತಾರ್ಥದೆ; H. Ra. ರೂಪ-ಯುತಾರ್ಥದ ಬಿಳ್ವನಿಟ್ಟು; M. ರೂಪು ಯುತಾರ್ಥತೆ ಬಿಣ್ಣುವಿಟ್ಟು. 5) The text's reading is B.'s. D. ಸಂಖ್ಯಾಂಕಮಂ ಸೂಕ್ತದಿಂ; H., Ra., Sb. ಸಂಖ್ಯಾಂಕಮಂ ಸೂಕ್ತದಿಂ; M. ಸಂಖ್ಯಾತಮಂ ಸೂತ್ರದಿಂ. Before this verse M. has the following: ಇನಿತ ಁ ಛಂದವಾಸನೆಯ ವೃತ್ತಮದೆಂತುಟದೆಂಬ ಲೆಕ್ಕಮಂ | ತನಿತೆಯರ್ಥಿಸಲ್ವೆ ಲಘು ತದ್ವಿಷಮಕ್ಕೆರದೊಂದನೊಂದಿಸಿ ||

ದರ್ಶನಿತೆಯ ಬಿಣ್ಣುವಂ ಗುರುವನೊಳೆತ್ತಿ ನಪ್ಪಮಾ | ಯ್ತಿನಿಸಿದ ವೃತ್ತವಾ ತೆಲದ ಬಪ್ಪದು ತಪ್ಪದದಂಬುಜಾನನೇ. ||

ಲ್ಲಗೆ ಮತ್ತೊಂದನೆ ಕೂಡಿ, ಬಿಣ್ಣಿನೆಡೆಯೊಳ್ ನಿಂದುಕಮಂ ಕೂಡದಿರ್!

ನೆಗಳ್ದದ್ವಿಷ್ಟ-ವಿಧಾನಮಿ ತೆಪನುಮಕ್ಕುಂ ಪದ್ಮ-ಪತ್ರೆಕ್ಷಣಾಃ! || 343 ||

319. The fourth solution: a rule for calculating "the respective relation in number between the long and short syllables in the prastāra or various combinations of a metre", or La-ga-kriyē. (Weber, p. 455-457.) ōndaraṅka, ōndu = a unit.

ಏಕ-ದ್ವಾ ದಿ-ಲ-ಗ-ಕ್ರಿಯೆಯಿಂತಕ್ಕುಂ

ಚಂಪಕಮಾಲೆ

ಅನುಗತಮೊಂದಲಿಂಕಮನೆ ಛಂದದ ಲೆಕ್ಕದೊಳೊರ್ಧ್ವಮಿಟ್ಟು,¹⁾ ಮೆ
ಲ್ಲನೆ ಬಳಿಕೊಂದನಿಟ್ಟದನೆ²⁾ ಕೂಡುವುದೊಂದಲಿಂಕೊಂದನಿಟ್ಟು, ಮು |
ನ್ನಿನ ತೆಪನಂತದಂ ತಳೆವುದಪ್ಪುದು³⁾ ತತ್-ಕ್ರಮಮೆಯ್ದುವನ್ನೆಗಂ.
ವನಜ-ದಳಾಕ್ಷಿ, ನೀನಲಿವುದೇಕ-ಯುಗ-ತ್ರಿ-ಲಘು-ಕ್ರಮಂಗಳಂ.⁴⁾ || 344 ||

320. The fifth solution: a rule "for finding out the number of the possible combinations of a metre without exhibiting them one by one", or Saṅkhyāsa (Sāṅkhyā). (Weber, p. 444-452.)

ಸುಖ್ಯಾಸಮಂ ಪೇಳ್ವೆಂ

ಚಂಪಕಮಾಲೆ

ದೊರೆಕೊಳೆ ಪ್ತತ್ತ-ಸುಖ್ಯೆಗಳನೊಳಿಯನಿಟ್ಟವಟಾದಿ⁵⁾ ಮುನ್ನಿನಂ
ತಿರೆ ಬಳಿಕಕ್ಕರಂಗಳೊಳವನ್ನಿರದರ್ಧಿಸಿ⁶⁾ ವಹ್ನಿ-ವಾರ್ಧಿಯಂ |
ಶರದೊಳೆ ಕೂಡಿ ಕೊಂಡು ಗತಿಯ ಕ್ರಮದಿಂದಮೆ ಸೂತ್ರದಿಷ್ಟದೊಳ⁷⁾
ವಿರಚಿಸು⁸⁾ ಪ್ತತ್ತ-ವರ್ಣ-ಲಘು⁹⁾-ಮಾತ್ರೆಗಳೆಲ್ಲಮನಂಬುಜಾನನೇ! || 345 ||

1) H. Ra. ಲೆಕ್ಕದೊಳೊರ್ಧ್ವಮಿಟ್ಟು; Sb. ಲೆಕ್ಕದೊಳೊರ್ಧ್ವಮಿದ್ದು; D. ಲೆಕ್ಕದೊಳೊರ್ಧ್ವಮಿಟ್ಟು; M. ಲೆಕ್ಕದೊಳಂ ಕವಿಟ್ಟು. 2) M. ಬಳಿಕೊಂದನಿಟ್ಟು ಬರೆ; B. ಬಳಿಕೊಂದನಿಟ್ಟರೆ; H. Ra. ಬಳಿಕೊಂದನಿಟ್ಟದರೆ. 3) H. Ra. ತೆಪನಂತವಂತರದಿಷ್ಟುದು; D. ತೆಪದಿಂದೆಯಂತರದಿಷ್ಟುದು; Sb. ತೆಪನಂತವಂತರದಿಷ್ಟುದು; M. ತೆಪನಂ ತದಂತಳವುದಿಷ್ಟುದು. 4) Sb. ನೀನಲಿವುದೇಕಯುಗತ್ರಿಲಗಕ್ರಮಂಗಳಂ; M. ನೀನಲಿವುದೇಕಯುಗಕ್ರಿಯೆ ಲಘುಕ್ರಮಂಗಳಂ; Ra. ನೀನಲಿವುದೇಕಯುಗತ್ರಿಲಘುಕ್ರಮಂಗಳಂ; B... ದೇಕಕರತ್ರಿಲಘು. Before this

verse M. has the following: ಪುದಿಯದೆ ಛಂದವಿಯಡೆಯೊಳುಮೆ ಕೆಟ್ಟುದೆಂಬ ವೃತ್ತಮಂ | ಪದೆ ಬಗೆ ಬಂ ದೊಡ್ಡಾಗಳವಜಕ್ಕರಮಂತವನರ್ಧಿಸಿಟ್ಟು ಸಂ || ಮುದದೊಳೆ ಸೇರಿಸಿದಿಸಾಗೂಡ ಲೆಕ್ಕದೊಳಾಗಳೆಯೊಪ್ಪವಿಟ್ಟು ಕೊ | ಳ್ವುದು ಗಣಸೂತ್ರವಿ ತೆಪದಿ ಬಪ್ಪುದು ತಪ್ಪದಿಂಬುಜಾನನೇ. || 5) D., B.... ದಟಾದಿ; M.... ವಟಾದಿ; H. Ra... ನೊಳೆಯೊಳೆಯ್ದದತಾದಿ. 6) Ra. ಬಳಿಕಕ್ಕರಂಗಳೊಳವನ್ನಿರದರ್ಧಿಸಿ; D. ಬಳಿಕಕ್ಕ ರಂಗಳವಿವೆಂಬರದರ್ಧಿಸಿ; Sb. ಬಳಿಕಕ್ಕರಂಗಳೊಳವನ್ನಿರದರ್ಧಿಸಿ; M. ತಿರಲವಜಕ್ಕರಂಗಳನವನರಿದ್ಧರ್ಧಿಸಿ.

7) H. Ra. ಕ್ರಮದಿಂದ ಸೂತ್ರದಿಷ್ಟದೊಳೆ; M., Sb. ಕ್ರಮದಿಂದಮೆ ಸೂತ್ರದಿಷ್ಟದಿಂ. 8) H., Ra., M., Sb., ವಿರಚಿಸು; B. D. ವಿರಚಿಸ. 9) M., Sb. ವೃತ್ತ-ವರ್ಣ-ಲ-ಗ.

321. The sixth solution: a first rule "calculating the space which would be requisite for writing down all the combinations of metres," or the *Adhva*. (Weber, p. 434.)

ಅಧ್ಯ ಕೈ¹⁾

ಕಂದಂ

ದ್ವಿಗುಣಿಸಿ ವ್ರತ್ತಮನದಱಿ²⁾ಱ್

ತೆಗೆದೊಂದಂ³⁾ ಕಳೆದೊಡಕ್ಕುಮಂಗುಲಿಗಳನುಂ³⁾ |

ಮಿಗಿಲಾಗಲಧ್ಯಯೋಗಂ⁴⁾;

ನೆಗಳ್ಳುಪದೇಶದೊಳಪರಿಮಿತಂ ಪ್ರಸ್ತಾರಂ.⁵⁾

|| 346 ||

- 1) In M.; others have ಅಧ್ಯಯೋಗಮಿಂತಕ್ಕುಂ. 2) B. ತೆಗೆದೊಡದಂ; Sb. ಬಗೆಗೊಂದಂ; M. ತೆಗೆದೊಂದಂ; H. Ra. ಬಗೆದೊಂದಂ. 3) D...ಕ್ಕುಮಂಗುಲಿಗಳನುಂ; Sb... ಕ್ಕುಮಂಗುಲಿಗಳದಂ; M... ಕ್ಕುಮಂಗುಲಿಗಳದಂ; H. Ra... ಕ್ಕುಂ ಮಂಗುಲಿಗಳಮಂ. 4) D., B. ಮಿಗಲಾಱದಧ್ಯಯೋಗದೇ; Ra. ಮಿಗಲಾಗಲಧ್ಯಯೋಗಂ; M. ಮಿಗಲಾಗಲಧ್ಯಯೋಗಂ; Sb., H. ಮಿಗಲಾಗಲಧ್ಯಯೋಗಂ. 5) H., Ra., Sb. ನೆಗಳ್ಳು ಪ್ರಯೋಗದೊಳ ಪರಿಮಿತಂ ಪ್ರಸ್ತಾರಂ; M. ನೆಗಳ್ಳು ಪದೇಶದೊಳಗೆ ಪರಿಮಿತಪ್ರಸ್ತಾರಂ; D. ನೆಗಳ್ಳು ಪದೇಶದೊಳ ಪರಿಮಿತು ಪ್ರಸ್ತಾರಂ. This forms the last verse of M., after which it says: ಪಟ್ಟುತ್ಯಯಸಂಪೂರ್ಣಂ. In H., Ra. follows: ಮಾತ್ರಾಪಿಂಡಮಿಂತಕ್ಕುಂ || ನೆಗಳ್ಳುಕ್ತರಂಗಂ ಮಾತ್ರಗಳೊಳ್ ಕಳೆದಿಕ್ಕು ನಿಂದವೆಲ್ಲಂ ಗುರು ಮೆಲ್ಲನೆ ಗುರುಗಳಕ್ಕರದಿಂತಿಗೆ ಮಕ್ಕಮೆಲ್ಲ ಲಘುಗಳುಮಕ್ಕುಮಲಘುನಿತಂಟೇ || ಶ್ರೀವದಿ || ಸಲೆ ಗುರುಲಘುಗಳ ಕಲಿಸಿದಕ್ಕರರ ಪಿಂದಂ ನೆಲಿಸಿದ ಗುರುವಂ ದ್ವಿಗುಣಿಸಿ ಲಘು ಕೂಡಿ ನಿಲೆ ಮಾತ್ರಾಪಿಂಡಂ ಮೃಗ ನೇತ್ರೇ || Then after some verses (see Addenda) they introduce three on the good and bad qualities of the syllable-feet, the last of which is v. 36 of the text. Then follow our vs. 271, 230, 347, and || ಗದ್ಯ || ಇದು ಅಪ್ಪಾಧಿಕಾರಸಮಾಪ್ತಃ || In the MSS.' former portion ಅಧ್ಯಾಯ is used to mark the divisions; ಅಪ್ಪಾಧಿಕಾರ is most probably a mistake for ಪಪ್ಪಾಧ್ಯಾಯ. Afterwards there occurs an Appendix containing our vs. 35, 29 (here: ನಿಯತಂ ಗುರುವೆಂಬುದು); eight verses about the forms of the 8 syllabical feet, their colours (M. white, Y. darkblue, R. red, S. dhūmra, T. black, J. bandhūka, Bh. sphaṭika, N. yellow), their presiding deities (dharē, varuṇa, marutsakha, māruta, vyoma, bhāskara, candra, indra), their castes (dvija, śūdra, pitṛi, bhujaga, bhūta, ṛishi, vaiśya, kshatriya), and their good and bad effects; our vs. 183 (that occurs also there in Ra.), 43; five verses on the effect of the 6 alliterations, feet, and some letters; our vs. 282, 316; seven superstitious verses again as to planets, days, feet and devīs, also our v. 288. The said miscellaneous verses of the Appendix, more or less, occur in chapter 1 of M., Sb., Re., B., D.; D. has two of them in an appendix. Cf. p. 12, note; p. 16, note 1. The Appendix of H., Ra. is marked neither as an adhyāya nor as an adhikāra. The last words of the two MSS. are: ಇಂತಿ ನಾಗವರ್ಮಭಂದಸು ಸಮಾಪ್ತಃ.—MS. D., after our v. 346, in the prastāra, adduces, with B., the verse: ಇನಿತನೆಯ ಭಂದದಿಂದೊಳ್ಳನಿತಕ್ಕುಂ (-ಳ್ಳನಿತಕ್ಕುಂ) ವೃತ್ತ-ಸಂಖ್ಯೆಯಿಂದನಿತನೆ ವಂ | ದನೆ ವಿಷಮ ಮಾದೊಡವುಸಂತನೊಳರ್ಥಿಸಿ ಬರೆದ ಸೊನ್ನೆಯಿಂ ಕ್ರಮದಿಂದಂ ||; and then in its appendix a sort of *Sānta prāsa* (ಕಾಂತಪ್ರಾಸಂ, v. 51), in which ಪಂತಿ-ನತ್ಯು-ಮತ್ತೆ-ಪತ್ರಿ are the first syllables of the four Kanda lines; certainly no beautiful alliteration! Thereafter follow superstitious notions regarding letters, etc. Its concluding verse is v. 23 of the text.

322. Good wishes, also one for the great Nāgavarma.

ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ

ಅಱಿನಂ ಪಾಳಿಯುಮಂ ಪುದುಂಗೊಳಿಸಿ ಕೊಂಡೀ ಭೂಮಿಯುಂ ಭೂಮಿಪರ್
ನೆಱಿಯೋಳ್ಗೆಂದುಮಿಾಳಾತಳಂ ಬಳೆವುದಕ್ಕೊಳ್ಳಾಲಮುತ್ತಿಳ್ಳೆಱಿ
ಬಱಿನಂ ಪಿಂಗುಗೆ! ನಾಗವರ್ಮ-ಕವಿತಾ-ಮಾಹಾತ್ಮ್ಯಮಿಾ ಛಂದದೊಳ್
ನೆಱಿಗೊಳ್ಳುಂ! ಕವಿರಾಜಹಂಸನ ಮತಂ ಪರ್ವಿಕ್ಕೆ ಭೂಚಕ್ರದೊಳ್! || 347¹⁾ ||

ನಾಗವರ್ಮಛಂದಸ್ಸಮಾಪ್ತಂ | ಶ್ರೀ |

1) H., Ra.

Additions.

P. xlii: According to a MS. of the Kāvyaśāloka which L. Rice Esq. has favored us with, Nāgavarma, in verses 24 and 25 of para. 1 (regarding the mārgadarśana in the guṇaviveka) of ch. iii., mentions the dakṣiṇadeśavartikavirājimārga and the vaidarbhagaṇḍamārgabheda; and in v. 3 of the next para. the four śabdālaṅkāras: yamaka, anuprāsa, sañcīta-viçcīṭi, and vakrokti-viçcīṭi. Arthālaṅkāriti follows in the course of the chapter.

P. xli: In Kāvyaśāloka iv., v. 8, a quotation in which the army of a king is described, occurs "the infantry that had assembled from Vēṅgi, Vaṅga, Kaṭiṅga and Kōṅga." **P. xlviii:** Karavīra's Coḷa rāja appears also in Bas. P. 47, 36; and a Narasiṃha Mōṇēyār Coḷa nriṇa who is connected with Bāhūr (cf. 47, 37), in 24, 77 seq. **P. xliii:** Sindu Ballāḷa is mentioned also in Bas. P. 11, 37; and Kumārapāḷaka Gurjara also in chs. 43 and 44, and 54, 75. Basava is stated to have caused a śāsaṇa to be engraved at Kalyāṇa, Bas. P. 59, 56.

P. xliiii: In Bas. P. 19 it is related of Mādīrāja or Mādaraśa, surnamed Sakaleśa (sakaleśa M.), that he was a Nāḍavidyāpāṇḍita, a Sakalakaḷāvida, and a bharatādiśāstraviçcīkṣhaṇa; that his capital was the beautiful town Ambē; and that he knew the thirty-two (battisu)¹ and other rāgas, and could play the guitar (vīṇā) well. There occurs there also an enumeration of various subjects belonging to music, e. g. 7 svaras, 22 sūtis (śrūtis), 7 gamakas. It is interesting to observe that the science of music occupied the mind of the people in S. India in 1369 A. D., or according to the author of the Purāṇa, already at Basava's time. About legends and literary works the existence of which the Purāṇa refers also to Basava's period, see e. g. 43, 73 seq.; 53, 7; 54. Sakaleśa Mādaraśa occurs again in ch. 47. **P. xlv:** In the one but last, mutilated verse of the Kāvyaśāloka it is said that Dāmōdara's son (tanaya) taught this ornament of composition; the last verse of iii., 3 mentions Nāḷiga, as does also the fragment of a verse towards the end of the work. **P. xlvii:** Kāvyaśāloka iii., 1 (mārgadarśana in the guṇaviveka), sūtra 3 Nāgavarma teaches that there are 10 kṛitiguṇas, viz. sama, samślisṭa, arthavyakti, madhura, kānta, prasanna, sukumāra, ojas, samabhimatodāra, samādhi. In sūtras 4-21 he separately treats on the first nine, and in sūtra 22 defines samādhi. This very sūtra (a kanda verse) is quoted by Keṣi rāja p. 118 (ಪ್ರವೇಶ etc.), also according to the Mūḍabidar MS.; a fact which proves without doubt that Nāgavarma has preceded Keṣi rāja. **Ps. xlvii and lxi:** Baḷamardu occurs in Toṭa ārya's nighaṇṭu v. 40, where he explains it by aṅka-aushadha; the commentator gives "war-powder" as the meaning of the last term. One of aṅka's meanings in Reeve's Canarese Dictionary is "war". If we are not mistaken, baḷamardu does not occur in the kabbigakaipidi. **P. xlviii:** The MS. of the Kāvyaśāloka received from Mr. Rice, commences, instead of "śrīviçcīṭa", with "śrīvardhamāna". **P. xl:** Kāvyaśāloka iii., 2, v., 171 states that the Khyātiyāsa and Kavitaḷaḷaḷa (Nāgavarma) taught all about the arthālaṅkāriti. **P. xlv:** Dr. Burnell writes to us from Tanjore, 10th January, 1875: "As far as I can judge there is no resemblance in style between the Canarese Rāmāyaṇa of Pampa (Hampa)² and the Tamil of Kamban³, as the last is exclusively in verse. Kamban's R. gives its own date as 733

1) Battisu is a Hindusthāni term. 2) Dr. Burnell appears to mean the Rāmaçandraçarita purāṇa mentioned in p. xli., note 2. 3) With regard to masculine nouns ending in a, it is customary in Tamil and Malēyāḷa to add to them the sign of the nominative, i. e. n, instead of using their crude form; in Kannāḍa only the latter form is employed. In Tamil one letter is used to express p and b. If Tamil Kampa is=Kannāḍa Hampa, the initial k (g) must have had the force of h, though in Tamil as a rule k represents h only in the middle of words (bakula=bahula). Initial h is either omitted in Tamil (asta=hasta), or in words of cognate languages represented by p (pāl=Canarese hāl, milk).

A. D.; but Dr. Caldwell (Comp. Gr. 88) shows that it belongs to about 1030 A. D."¹). The Tamil Kamba (Kampa), therefore, may be an Abhinava Hampa; his writing exclusively in verse, a custom of later days for legendary compositions at least in Karnāṭaka, (his being a Vaishṇava, Murdoch, p. 194), and the date assigned to him by Dr. Caldwell seem to favour this supposition. P. xlv: Like Rudrabhaṭṭa the śaivas Iśvarakavi and Maṅgarāja admire the Jaina Nāgavarma.—Vema ayya, -ārya, Vemaṇa, -ācārya, -ārādhyā, -ārya appears in Bas. P. ch. 46; Mallikārjuna Paṇḍita also in 46, 36. P. xlix, note: That the Tulu country is called Canara i. e. Kannāḍa (Karnāṭa) is also founded on the Kannāḍa dynasty of Vidyānagari having ruled there. Cf. p. lix. and Ind. Ant. ii., 353. P. l: The term "bōlla" is met in Bas. P. 59, 40. P. lv: "Terasa" together with the shodāśagaṇa is mentioned in Bas. P. 54, 76. Ps. lvi. and lvii: In Bas. P. ch. 9, 36-48 Basava calls, among others, the following his illustrious people (mahanta, v. 49, as being śaivas): vāgīśa nayinār (i. e. ayyār, master), jñānasambandhi, kulačcāri, keśi rāja, the guitar-player mādi rāja, malē rāja (also 47, 36), paṇḍita ayya, ekānta rāma ayya, and kōḍagūsu (also ch. 14). Ps. lviii. and lx: In p. 66 of his C. T. Mr. Brown refers Mummadi Praudha R. to 1435-1480 A. D. Ps. lxii. and lxiii., the two dāśapadas: A. ಚಿತ್ತೈಸಿದ ವ್ಯಾಸರಾಯ ಚಿತ್ತಜನಯ್ಯನ ದವ್ಯಮುಕ್ತಿಯೋಲಗಕಾಗಿ ಮುದದಿ ಚಿತ್ತೈಸಿದರು || ಪಲ್ಲ || ಏರಿದರತುನಕೇರು ಭೇದಿಸಿ ಸೂರ್ಯಮಂಡಲವ | ಸಾರೆ ಸತ್ಯಲೋಕಾರೆ ಸಂಭ್ರಮದಿಂದ | ಭೋರನೆ ಮುದಂಗ ಕಹಳೆ ಸುರಿಯೆ ಹೂವಿನ ಮಾಲೆ | ಆರತಿಯನೆತ್ತಿದರು ಸುರಂಗನೆಯರೆಲ್ಲ || 1 || ವಿಳಂಬ-ಸಂವತ್ಸರದಲ್ಲಿ ವಿಜಯನಗರದಲ್ಲಿ | ಪಾಲಗುಣ-ಬಹುಳ-ಚವುತಿ-ಶ್ರೀವಾರದಲ್ಲಿ | ಬೆಳಗಂ ಜಾವದೊಳೆದ್ದು ಕುಳಿತು ಸಿಂಹಾಸನದಿ | ನಳಿನಾಕ್ಷ ನಾರಾಯಣನೆಂದು ಕರವ ಮುಗಿದರು || 2 || ಭಕ್ತಿಯಿದ್ದಲ್ಲಿಗೆ ಉಕುತಿಸಾತ್ವಿಕರಿಗೆ ಅ ವಿಳಾಂಕ (ಅಕಳಂಕ?) ಚರಿತೆಯ ಅನುಮಿಕಾನಂತಾರಿವಿಳಾಂಕಚರಿತೆಯ ಅನುಮಿಕಾನಂತಾ (ಆ ಶೀಮೇಶನಂತಾ?) ಪುರಂದರವಿಟ್ಟಲನ ಬಳಿಗೆ ಚಿತ್ತೈಸಿದರು || 3 ||

B. ತೆರಳಿದರು ವೈಕುಂಠಕೆ ದಾಸರು ತೆರಳಿದರು ವೈಕುಂಠಕೆ || ಪಲ್ಲ || ರಕ್ತಾಕ್ಷಿ-ನಾಮ-ಸಂವತ್ಸರದ ಪುಣ್ಯ-ಬಹುಳ ಅತಿಶಯದಮಾವಾಸೆಯಿಂದವರ || 1 || ಅಚ್ಚಗನ್ನಿಕೆಯರು ಆರತಿಯನೆತ್ತಲು ಅಚ್ಚಕಾಗಿದ್ದೆಗೆತಿ-ಸಾಮಾನ್ಯದಿ ತಾವು || 2 || ವೈಕುಂಠಕೆ ಭೂಮಿಗೆ ನಾಮಲ್ಲಿ ಸವನಾನವ ಮಾಡಿ ಭಕ್ತರಿಗೆ ಮಾರ್ಗವ ತೋರಿ || 3 || ಗುರು ಮಧ್ಯಪತಿ-ವಿಠಲನ ಸ್ಮರಿಸುತ್ತ ಪುರಂದರದಾಸರು ಮೆರೆದು ವೈಕುಂಠಕ್ಕೆ ತೆರಳಿದರು ವೈಕುಂಠದಾಸರು || 5 ||

There is no v. 4. P. lxiv., No. 21: It is necessary to add that the Purāṇa treats of the sayings and doings of Basava's nephew Canna Basava whose miraculous birth at Kalyāṇa of Basava's sister (Can. Bas. P. 3, 31 seq.) Nāgalāmbē (Nāgalāmbikē, Nāgāmbē) is already referred to in Bas. P. ch. 7. Jains use to say that Canna Basava was the illegitimate son of Bijjala and Basava's sister. P. lxviii: Drākshārāma is called Dākshārāma in Bas. P. 58, 34; see the peculiarity mentioned in p. xiii., note 4. P. lxxiv: Regarding the Bāliya treasure compare Dr. Burnell's statement in p. liii., note 9. P. lxxx: The verses from the Aksharamālā are in Ragalē, the scheme of each being: 4.4.4.4*4.4.4.1.

P. 20, No. 50, add "v. 183."

P. 22; cf. p. vii. List of 45 lands that are adduced in Basava Purāṇa, 6, 18. 19, as containing Śaivas: lāḷa, māḷava, sindhu, simhala, gaḷa, gurjara, muru, magadha, pāñcāḷa, matsya, kuraṅga, vaṅga, kaḷiṅga, baṅgāḷa, kālava, andhra, turushka, kuru, nepāḷa, kuntala, kukura, barbara, cōḷa, pāṇḍya, tuḷuva, malēya, malēyāḷa, karnāṭa, cāru, kōṅkaṇa, pallavaka, hammīra, jālāndra, draviḷa, kāśmīra, bāhlika, bhoṭa, bhū, kāmbhoja, kannoja, sūrasena, varāḷa, kharpara, pāriyātra, keraḷa. (Here Vengi is not mentioned, but Pallavaka occurs. In the list of Rottler that has been taken from Beshi's catur akārādi nighaṇṭu of about A. D. 1729, Vengi and Pallava are met.)

List of the cappaṇa lands that are adduced in Canna Basava Purāṇa, 6, 48. 49, as containing Śaivas: aṅga, malēyāḷa, māḷava, magadha, barbara, kaḷiṅga, kāśmīra, kōṅkaṇa, sindhu, hammīra, vaṅga, hōyisala, tuḷava, cōḷa, cārama, pāṇḍya, yavana, samvīra, matsya,

1) Cf. Murdoch p. lxxxvi.

baṅgāḷa, jaina, bonēga (čonēga or jonēga?), sagara, haiviga, tēluṅga, gurjara, gaḷa, nepāḷa, saurāshṭra, siṅgaḷa, draviḍa, kāmboja, lāṭa, pañcāḷa, vaidarbha, kuma, kukura, karahāṭa, karpāra, yavantika, pāriyātra, karṇāṭa, kosala, manda, bhadra, kunṭaḷa, mahājīnaka, videha, bhoṭaka, turushka, ōḍḍiya (Orissa), pārasika, mahāghoṭaka, pulindaka, strīrājya, kōṅgu, mārāṭa. (Neither Veṅgi nor Pallava.)

List of the cappaṇa lands in Nijaguna's Vivekācintāmaṇi (prose): aṅga, vaṅga, kaḷiṅga, tēluṅga, kōṅga, lāṭa, baṅgāḷa, cōḷa, keraḷa, gaḷa, pāñcāḷa, siṃhaḷa, kunṭaḷa, nepāḷa, malayāḷa, tuḷava, saindhava, kōṅkaṇa, kuru, magadha, matsya, vidarbha, kosala, śūrasena, kāśmīra, mahārāshṭra, karṇāṭa, kirāṭa, turushka, saṅkara, barama, trigarta, nishadha, madhya, jaina, barbara, bāhlīka, lāṭa, čaina, karāḷa, oḍra, ghūrjara, kāmboja, saurāshṭra, sauṁvīra, pāṇḍya, hūṇa, yavana, mlecc̥ha, haihaya, āryāvarta, bhoja, dvaipa, amaraka, uttara-kuru, graiṭi. (Neither Veṅgi nor Pallava.)

P. 23, No. 55, before the Akkaras, insert "Madanavati (v. 311)".

P. 24, after v. 69 of the text, H. and Ra. have the following two verses, the first being somewhat mutilated:

ಕಂಠಂ
ಛಂದಮನವಿಯದನೋದುಂ [-ನೊಂದುಂ]
ಮುಂದಿರ್ವಾ ತಾಳಮನವಿಯದ ಹಾಡು |
ಬಂದುದಗೆಡೆವನನುಡಿಯು
ವೊಂದಕ್ಕುಂಬಾರ್ತೆಯಿಲ್ಲ ಕೇಳೆ ಇಂದುಮುಖೀ ||

ಉತ್ಪಲಮಾಲೆ
ಛಂದಮನೋದದೋದಿದವರೋದುಗಳೇ ನೆಹಿ ಹಾಸ್ಯಲೋಕದೊಳೆ
ಸಂದಯಮಿಲ್ಲ ಛಂದಮನೆ ಪುರ್ವಪರಂ ನೆಹಿಯೋದಿದಂದು ನಿಃ |
ಸಂದಯಮಪ್ಪದೋದುವ ಪದಂಗಳಿಗಿಲ್ಲೆಡೆಯಂ ವಿಚಾರಿಸಲ್
ಛಂದಮನೋದಿಯೋದುದುಳಿದೋದುಗಳೆಂಬಿನಂಬುಜಾನನೇ ||

P. 27. In writing the foot-note 2, the editor entertained the opinion that Rb. really was a work of Nāgavarma. But as this is more than improbable, the remark about the different readings loses somewhat of its importance; and the vṛttas only extant in Rb. are foreign to N.'s work.

P. 28, note 3. From what at first sight seemed to be a Maṅgala verse of Rb. the editor afterwards has learned that Rb.'s Pratishṭhā includes also the Surataru, and a Nāmaṅka which as to form is like the Kāmāṅga.

P. 53, No. 174, add to the scheme: or eight Iambus'.

P. 55, No. 182, add to the scheme of the Mallikāmālā: or Trochæus, Dactylus; Trochæus, Dactylus; Trochæus, Dactylus; Trochæus, a long syllable.

P. 75, note 3, add to Mr. Colebrooke's statement: Weber p. 425.

P. 94. About the Duvayi see p. xvi.

P. 102. We adduce two of the four verses that in our copy of Nāgavarma's Nighaṇṭu, the Vastukosha, are marked as Akkaras; it is difficult to say how far their scheme is correctly represented by their present forms.

ವದನಮಾನನಮಾಸ್ಯಂ ಮುಖಂ ತುಂಡಂ ಲಪನಂ ವಕ್ತ್ರಂ ಮೊಗಕ್ಕೆ ನಾಮಂ
(ರದನ)ದಂತಂ ರದಂ ದಶನಂ ದ್ವಿಜಂ ನಾಲಗೆ ರಸನೆ ರಸಜ್ಞೆ ಜಿಹ್ವೆ |
ಕದಪು ಗಲ್ಲಂ ಕಪೋಕಂ ಗಂಡಸ್ಥಳಂ ದಂತಭೃದಾಹ್ವಯಮಧರಮೋಷ್ಯಂ
ತದುಪೇತಮಂತದು ಸೃಕ್ವಾಭಿಧಾನಕಮಧರದಸ್ಥಳಂ ಚೆಬುಕಮೆಂಗೆ ||
ಒಂದು ಸಾಮಜಮೊಂದು ತೇರ್ ಮೂಜಶ್ವಮೆಯ್ದು ಕಾಲ್ಗಲ್ ಪತ್ತಿಯಕ್ಕುಂ
ಸಂದ ಪತ್ತಿ ಮೂಜಾಗೆ ಸೇನಾಮುಖಂ ಮೂಜಿಂ ಗುಲ್ಮಂ ಮೂಜು ಗುಲ್ಮ |

ಕೊಂದು ಗಣಮವು ಮೂಱು ವಾಹಿನಿ ತತ್ತಯಂ ಪೃತನಾಬೈ ಪೃತನೆಗಲ್ ಮೂ
ಜಿಹಿಂದಿ ತೋಜಿ ಚಮು ಮೂಱುಮನೀಕೆನಿ ಸತ್ತ ನೀಕೆನಿಯಕ್ಕಪ್ಪಿ ಹೆಣೆಯನಿಕ್ಕುಂ ||

P. 108, No. 282: Mr. Brown has an Ela (ಏಲ) in his Dictionary: "a hurra, or hoop; a carol, or catch: such as this, ಏಲೀಗಟ್ಟಗುಡಿಶೇವತಾಂ ಯೇರುವಸ್ತೇಕೂಡಾಪೋದಾಂ | ಓ ಓ ಗೊಲ್ಲಭಾ ಮಾ ||" i.e. — — — — — * — — — — — | — — — — — || or 40 Moras.

In the Bēṅgalūr edition of the *Saraṇalīlāmṛita* p. 118. 119. 170. 171 there appear verses called Yāla (i.e. Ela), e.g. ಇಷ್ಟರಿಂದೆ ಫಣಿತೆವಡದು | ಅಷ್ಟ ತೈಲವ ಸರಿಬತ್ತಿ | ಯಿಷ್ಟ ಅಲ್ಲದೆ ಬಯಲನೈದೀತು * ಬೆಳಗುವ ಜೋತಿ | ಅಷ್ಟಮೂರ್ತಿಯೊಳಗೆ ಬೆರದೀತು || i.e. — — — — — | — — — — — || or 12. 12. 22. 14; or 60 Moras. — ಕೆಟ್ಟಿತು ಕಲ್ಯಾಣವಿನ್ನು | ನಷ್ಟವಾಗಿ ಹೋಗುತ್ತಿದೆ | ಸೃಷ್ಟಿಯೊಳಗಣ ಶರಣರೆಲ್ಲರು * ಅಲ್ಲಮ ಪ್ರಭುವೇ | ಇಷ್ಟಲಿಂಗದೊಳಗೆ ಬೆರದೀತು || i.e. 12. 12. 22. 14. — ಬಂದು ದಿನ ಬಸವರಾಜನು | ಬಂದು ವೋಲಗದೊಳು ಯಿರಲು | ವೊಂದು ಕೌತುಕವನೇ ಹಣ್ಣಿದ * ಬಿಜ್ಜಳರಾಯನು | ಇಂದುಧರನು ತಾನೇ ಬಲ್ಲನು || or 12. 12. 22. 14.

Ps. 95-115. 126-130. Facsimile of MS. K., belonging to the recension of M.

ಶ್ರೀಗೆ ಸುಖವೀವನಮಲಶ್ರೀಗನುಪಮಭುವನಭವನನಧಿಕಂ ಶ್ರೀಸೌಖ್ಯಾಗಾರಜಗದ್ವಂದಿತನೀಗೆ ನಾಗವ
ಮೃಗನುಪಮಸುಖಮಂ || ಅರ್ಣವಜಾತಾನನೆ ಸಂಪೂರ್ಣತೆಯಂ ಸಕಲ-ವಿಷಯ-ಭಾಷಾದಿಗಳಂ ನಿರ್ಣಯ
ಮಾಗರುಪಿದನಾಂ ಕರ್ನಾಟಕ-ಭಾಷೆಯಂದಮ ಕೇಳ್ ಪೇಳಿಂ || ಎರಡುಂ ಮೂರುಂ ನಾಲ್ಕುಂ ಗುರುವಿಪ್ಪ ಸ್ಥಾನ
ಮಾಗೆ ಯುಗ-ಗಜ-ಧರಣೀಶ್ವರ-ಪರಿಸಂಖ್ಯೆಯವಕ್ಕುಂ ಸರಸಿಜಭವ-ವಿಷ್ಣು-ರುದ್ರ-ಸಂಜ್ಞೆಗಳಿಂದಂ || ಅದೆಂತನೆ ||
ಬ್ರಹ್ಮಗಣಮೆಂತೆಂದೊಡೆ || ಯಂತುಂ | ನೆಗಳ್ಳುಂ | ನಾರಿ | ಧರೆಗೆ | ಇಂತುಂ | ನೆಸರುತಿ | ಧರೆಗೆ | ಇದಿ ಬ್ರಹ್ಮ
ಗಣಂ || ವಿಷ್ಣುಗಣವೆಂತೆಂದರೆ | ಗೋವಿಂದಂ | ಮನದಾಣ್ಣಂ | ನಾಕಿಗಂ | ಪರಹಿತಂ | ಸಂಸಾರಿ | ನರಕಾರಿ |
ಶ್ರೀಪತಿ | ಮುರರಿಪು | ಇವು ವಿಷ್ಣುಗಣಂ || ರುದ್ರಗಣವೆಂತೆಂದರೆ | ಗಂಗಾಧಾರಂ | ಗಿರಿಜಾನಾಥಂ | ನೀಲಕಂ
ಠಂ | ವೃಷಭಲಕ್ಷ್ಮಂ | ಕಾಮಾಂತಕಂ | ಪ್ರಮಥಾಧಿಪಂ | ಶೂಲಧರಂ | ಪುರಮಥನಂ | ಕಂದರ್ಪಾರಿ | ಮದನ
ಧ್ವಂಸಿ | ಚಂದ್ರನೌಳಿ | ಭುಜಗಧಾರಿ | ಭೂತಾಗ್ರಣಿ | ತ್ರಿಜಗದ್ಗುರು | ಕಾಮರಿಪು | ಮದನರಿಪು || ಇನ್ನು ಗಣ
ಸೂತ್ರಂ | ಕರಪುರವಾರ್ಧಿಯಾಗೆ ಗುರುವಾಗರೆ ತಂದುರುವಿಂದದಸ್ತಮಾಗರೆ ಲಘು-ಯುಗ್ಮದಿಂ ಕ್ರಮದಿ ಮುಂತೆ
ಸಮಂ ಕಡೆ ಪಟ್ಟ ಬಿಣ್ಣಿನೊಳ್ ಬರೆ ಲಘುವಿಂದ ಮುಂತೆ ಬರೆ ಪಿಂತೆ ಸಮಂ ಮೊದಲಿಂ ತಗುಳ್ಳು ಪಂಕರುಹದಳೀ
ಕ್ಷಣಿ ಗಣಮನಿಂತಿಡು ಸರ್ವ-ಲಘುತ್ವಮಪ್ಪಿನಿಂ || ತ್ರಿವದಿಗು | ವಿಸರುಹೋದ್ಭವ-ಗಣಂ ರಸ-ದಶ-ಸ್ಥಾನದೊಳ್
ವಿಸರುಹನೇತ್ರ ಗಣನೆ ಬಕ್ಕುಳಿದವು ವಿಸರುಹನೇತ್ರ ತ್ರಿವದಿಗೆ || ಭುಜಪಕ್ಷಯುಗಳಧೂಮಧ್ವಜಪಾದಗಣದೊಳ
ಜನಿರ್ವಂ ರಸದೊಳ್ ನಿಜ ಪೆಸರವೆಡೆಗಳೊಳಧೋಕ್ಷ ಜಗಣಮುಮಾದಡದುವೆ ಚಿತ್ರಂ ಕೆಳದೀ || ತುದಿಯೊಳೀಶ್ವರ
ಗಣಮುಂ ಮೊದಲಿಂ ಗಜಗಮನೆ ಪೆರಗಣಿಂದಂ ಚಿತ್ರಂ ಮದದೊಳಗರ್ವಂತುಚಿತಂ ನಯದಿಂ || ಅಕ್ಕರಕ್ಕೆ ಲಕ್ಷ
ಣಂ || ಮೊದಲೊಳೆ ಜಗಣಂಗಳೆ ಕುಂದದೆ ಬಕು ಮತ್ತಮೈದು ಗಣಂಗಳು ವಿಷ್ಣುವಕ್ಕುಂ ತುದಿಯೊಳೆಳೆಂಬ
ತಾಣದೊಳೆಲ್ಲಿಯು ಕಂದರ್ಪಹರಗಣಂ ನೆಲಶಿ ನಿಲಕ್ಕೆ ಪದಾಂತ್ಯದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೊಳು ನಾಲ್ಕುಂ ಜಗಣಂ
ಸಮವಾಯಮಷ್ಟದಕ್ಕುಂ ಸದಮಳೆಂದುನಿಭಾನನೆ ನಾಕಿಗನಿಷ್ಟದೊಳಿಂತಿಡು ಪಿರಿಯಕ್ಕರಂ || ಸರಸಿಜೋದರಗಣ
ಮೆರಡಜನುಮಲ್ಲಿ ನೆರದಕ್ಕೆ ಮತ್ತಂತಿರೆರಡು ಸೂಳ್ ಬಂದಾಗಮಿಂತೊಪ್ಪೆಯಿಂದ್ರವಿಖ್ಯಾತಂ ಸರಸಿಜಲೋಚನೆ
ದೊರೆವೆತ್ತ ಪೆಸರಿ ಧೊರೆಯಾಗಿ ಸಂದುದಿದುರುತರದೊರೆಯಕ್ಕರಮಿದನರಿವು ತೆರದಿಂದಂ ಕಾಂತೆ || ಜಲಜಸಂಭವಗ
ಣಮಕ್ಕೆ ಮೊದಲೊಳು ನಡುವೆ ಜಲರುಹೋದರಗಣವಕ್ಕೆ ಬಳಕ್ಕೆ ಕಾಮಾರಿ ಗಣಂ ತಿಲಕದಂತಿರೆ ಕಡೆಯೊಳ್ ಬಂ
ದು ಯಿಕ್ಕೆ ಕಾಮಬಾಣಾವಳಿಯಂ ಪೊಗೆಯ್ದಿ ಗಣವಕ್ಕೆ ನಡುವಣಕ್ಕರಕ್ಕೆ ಪೆಸರಿಂತು ಸಖಿ || ವನಜಸಂಭವಗಣಕ್ಕೆ
ಮೊದಲೊಳೆತ್ತಲ್ ವನರುಹೋದರಗಣಯುಗಳಮವಕ್ಕೆ ರುದ್ರನದರಂತ್ಯದೊಳ್ ಬಂದಕ್ಕೆ ನಾಲ್ಕು ಗಣಮನಿತುಮೆ
ಸೆವ ಕಡೆಯಕ್ಕರಕ್ಕೆ ಮಾತೃಗಳೆ || ತಡೆಯದೆ ಹರಿಯುಗಂ ಮೊದಲೊಳಕ್ಕೆ ಜಡೆಯ ಶಂಕರನೊರ್ವಂ ಕಡೆಯೊಳಕ್ಕೆ
ಮಡದಿ ಕೇಳ್ ಸುರರಣಮೆಸದಕ್ಕೆ ಕಡ ಕಿರಿಯಕ್ಕರಕ್ಕಿದುವೆ ಲಕ್ಷಣಂ || ಯಳೆಯ ಲಕ್ಷಣಂ | ಅಜಪಕ್ಷ ಸುರವಜ್ರ
ದೊಳಾರೊಳಪ್ಪ ಜಗದೊಳೆಳೆ ನಿಭವತಿ || ಪಟ್ಟದಿಯ ಲಕ್ಷಣಂ | ಮಂದರಧರಗಣ ಬಂದರೆ ಕಡೆಯೊಳ್ ಕುಂದದೆ
ಹರಸಾ ಕಡೆಯೊಳಗಂದುನಿಭಾನನೆ ಮುಂದಣ ಪದನಿಯಮಂ ಮೊದಲಾದಂದು ಪಟ್ಟದಿಯನಿಕ್ಕುಂ || ಅಕ್ಕರಿಕೆಯ
ಲಕ್ಷಣಂ | ಮುರರಿಪುಬ್ರಹ್ಮಂ ಮುರರಿಪುಬ್ರಹ್ಮಂ ಮುರರಿಪುಕೂಲಧರಂ ಸರಸದಿ ನಿಲ್ಕುಂ ಖಗಗಣಮಕ್ಕುಂ ನಿರುಪ

ಮುಖಂದಾಪರಿಮಿತಿಮುಪ್ಪಂತಿರೆ ಯತಿ ರುತು ಸುರರೊಳ್ ಬರೆ ತರಳಾಕ್ಷಿ ಧರೆಯೊಳಗೆತ್ತ ಕ್ಕರಮೆಸವಕ್ಕರಿಗೆ || ಚೌಪ
ದಿಯ | ಮದನನ ತಂದೆಯ ಮುಂದುದಯನೆ ಕಂಬರನೊಳ್ ಪೊದವರೆ ಸಂದು ನೋಡಿದು ಸತಿ ಚೌಪದಿಗೆ | ಮಂ
ದರಧರಗಣಮೆಸದರೆ ಮೊದಲೊಳ್ ಪೊಂದಿರೆಯುಂ ಕಡೆಯೊಳಜಂ ಸಂದುದು ಲಕ್ಷಣಮವನಿಯೊಳೆಂದುಂ ಛಂದೋ
ವತಂಸವದನೆ || ಮದನವತಿಯ ಲಕ್ಷಣಂ | ಮದನನ ತಂದೆಯ ಗುಣಮುಂ ವಿಷಯದೊಳರೆ ಗುರುವೊಂದೊದವರೆ
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ದನಹರತೃತಯುಂ ಹರಿ ಕಡೆ ಪಡೆ ಮದನವತಿ || ಗಣನಿಯಮಂಗಳಗಣಿತಮೆನಲ್ಕಡೆಗಣಿಯಪ್ಪದಿಪ್ಪತ್ತೆರಡು ಮಾ
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ಹಲಕ್ಷಣಂ | ಜಯದೆವತಾಕ್ಷರಧವಳಪ್ರಯೋಗತರವಾದುದೆಲ್ಲವಂ ಪೇಳ್ವ ನಿರ್ಣಯಮಾಗರೆಯುಂ ಸ್ವಪ್ನತೃಯ
ಮುಂ ಚೆಲ್ವಾಗಿ ಪೇಳಿನಂಬುಜವದನೆ || ಸ್ವಪ್ನತೃಯುಂ || ಶ್ಲೋಕಾ || ಪ್ರಸಾರೋ ನಪ್ಪ ಉದ್ದಿಷ್ಟಯೇತದ್ವ್ಯಾಧಿಲ
ಗಕ್ರಿಯಾ | ಸಂಖ್ಯಾನಾಮದ್ವಯೋಗಾಚ ಸ್ವಪ್ನತೃಯಮಿತಿ ಸ್ಮೃತಃ || ನಪ್ಪಕ್ಕೆ | ಮೊದಲೊಳ್ ಛಂದದಿಂದೆಡೆಯ
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ಜಾನನೆ || ಇನಿತರ ಛಂದವಾಸನೆಯ ವೃತ್ತಮದೆಂತುಟದೆಂಬ ಲೆಕ್ಕಮಂತನಿತನಯರ್ಥಿಸಲ್ಕೆ ಲಘುತದ್ವಿಸಮಕಿರ
ದೊಂದನೊದಿರ್ಥನಿತೆಯೆ ಬಿಣ್ಣುವಂ ಗುರುವಿನೊಳಿತ್ತಿ ನಪ್ಪಮಾಯ್ತಿನಿಶಿದ ವೃತ್ತವಾ ತೆರದಿ ಬಪ್ಪದು ತಪ್ಪದಿದಂ
ಬುಜಾನನೆ || ಉಡಿಸ್ತಕೆ | ನೆಗಳಾನತಪದಾಂತ್ಯಮೆಯ್ದಿನೆಗಂ ಸಂಖ್ಯಾತಮುಂ ಸೂತ್ರದಿಂ ದ್ವಿಗುಣಂಗೆಯ್ದು
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ಬಿಟ್ಟೊಡಾ ನೆಗದುದಿಷ್ಟವಿಧಾನವಾ ತೆರದಿ ಕಾಣ್ಬುದು ನಪ್ಪಮನಂಬುಜಾನನೆ || ಪದಿಯದೆ ಛಂದಮಿಯೆಡೆಯೊಳುಮೆ
ಕೆಟ್ಟುದದೆಂಬ ವೃತ್ತಮಂ ಪದೆಬಗೆ ಬ ದೊಡಾಗಳವರಕ್ಕರಮಂತವನರ್ಥಿಸಿಟ್ಟುಸಂದುದೊಳೆಸೆರಿ ದಿಶಾಗಣದ ಲೆ
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ಕ್ರಿಯೆ || ಅನುಗತಮೊಂದರಂಕಮನೆ ಚಂದದ ಲೆಖದೊಳಂಕವಿಟ್ಟು ಮೆಲ್ಲನೆ ಬಳಿಕೊಂದನಿಟ್ಟು ಬರೆಕೊಡುವುದೊಂದ
ರೊಳೊಂದನೆಯ್ತು ಮುನ್ನಿನ ತೆರನಂತೆದಂತಳರದಿಪ್ಪದು ತತ್ತ್ವಮಮೆಯ್ದುವನೆಗಂ ವನಜದಳಾಯತಾಕ್ಷಿ ನೀನ
ರಿವುಡೆಕಯುಗಕ್ರಿಯೆ ಲಘುಕ್ರಮಂಗಳಂ ಧ್ವಿ ಶ್ರೀನಾಗವರ್ಮಂ ಸಂಪೂರ್ಣಂ || ಧ್ವಿ ಕರಕೃತಮಪುರಾಧಂ
ಕ್ಷಂತುಮರ್ಹಂತಿ ಸಂತಃ || ಶ್ರೀರಸ್ತು ||

P. 130, note 5, (see Addenda):

ಚಂಪಕಮಾಲೆ (corrupt.)

ಇನಿತು ಪ್ರಮಾಣದದು ಕೆಟ್ಟುದು ಕಂದಮದಂದು ಬಕ್ಕುಮಿಂ
ಬಿನೊಳೆದೆಬುವೆತ್ತ¹⁾ ಗಣಸಂಖ್ಯೆಯನೊಂದನೆ ಕೂಡಿ ಲಬ್ಧದಿಂ |
ಜನನುತಲೇಪದಿಂದಮರಿದೀ ಗಣಮಿಂದದನಿಟ್ಟು ಕೊಂಡು ಮುಂ
ನಿನ ತೆಪದಿಂದವೆತ್ತು ಪದಿನಾಲ್ಕು ಗಣಂಗಳುಮೆಯ್ದುವನ್ನೆಗಂ ||

1) ನೆಬಬಲೆತ

ಮಹಾಸ್ರಗ್ಧರೆ (cor.)

..ಯೊ ಕಾಣಲ್ಪದೀ ಕಂದದ ಪರಿಮಿತಮುಂ ಪೇಳೆ ನಾಲ್ಕೊಂದು ಬೇಗಂ
ಪದಿನಾಲುಂ ತಾಣದೊಳ್ ಪುಟ್ಟುವ ಗಣತತಿಯುಂ ತನ್ನೊಳೊಂದೊಂದನಾದ್ವ¹⁾ |
ದದಿ ಮಜ್ಜಲ್ಕಲ್ಲಿ ಕಂಡಾ ಗಣದ ಕೆಳಗೆ ನಿಂದಾ ಗಣವ್ರಾತಮುಂ ತ
ಪ್ಪದೆ ಬಕ್ಕುದ್ವಿಷ್ಟಮಿಂತೀ ತೆಪವನವಿವುದಂಭೋಜಪತ್ರಾಯತಾಕ್ಷೀ ||

1) ಪ್ಲಾ

ಚಂಪಕಮಾಲೆ (cor.)

ದಿವಸಕರಾಂಬುಧಿಮರುದಂಬರಭೂಮಿಕಾಂಕವಹ್ನಿಯುಂ
ಬಿವು ದೊರೆಕೊಂಡು ಬಂದ ಗಣಮೆಂಟಪೊಳಂ ನೆಗಳ್ ಕರ್ತನಾದಿಯಾ |

ಗವನೇಸಿಟ್ಟ ಲೆಕ್ಕಮಮುಂತಿದು ತಪ್ಪದೆ ನಾಗವರ್ಮನಿಂ
ಭುವನದೊಳಂ ಉತಿ¹⁾ ಕಲ್ಲಮುಪ್ಪಿವಂತು ಮನೋಹರಮಾಗೆ ಮಾಡಿದಿದಂ²⁾ ||

1) ಭುವನದೊಳಂ (a blank)ಳೆ 2) ಮಾಡಿದಿದಿದಂ

ಕಂಧಂ (cor.)

ಪದಿನಾಟು ಕಲ್ಲನೋಳಿಯ
ಮೊದಲಿಂ ಬರೆಟ್ಟು ಮೂಟು ಸೂಳೆತ್ತಿ ಮನೋ |
ಮುದದಿ ಗಣಮನೆರಬಿರದ¹⁾
ಪದದೊಳಿನಿಂ ಪೇಳ್ವದಂಟ್ಟು²⁾ ಕಲ್ಲಳನಬಲೇ ||

1) ಮುದದಿಲಗಗಿಮೆನೆರದ 2) ದಟ್ಟು

ಕಂಧಂ (cor.)

ಪ್ರಣಧನರನಾಥ¹⁾ ಸೆಡೆಯದೆ
ಮಣಿವರ್ ಪರಿದೆಯ್ದು ಸಂದರಂ²⁾ ನಿಂಗಿವಿದೈ |
ಸೆಣಸಿ ಬರೆ ಕಂಡು ತಡೆಯದೆ
ಹಣದುರ್ ಮನೆರೆದರನೆ ಕೊಂದು ನೆಲು³⁾ ತುಂಗಯಕಾ ||

1) ಪ್ರಣಧನದನಾಥ 2) ಸಂದರಂ 3) ಮನೆಗೆದರನೆ ಕೊಂದುಗೆಲು

ವಚನಂ

ಅಲ್ಲಿಯೆ ಪುರಜನಬಂದಂ ಗೋಮಾತ್ರಿಕಂ (-ಮೂತ್ರಿಕಂ) ಸರ್ವತೋಭದ್ರವದಕ್ಕರಂ ಪಟ್ಟದಂ ಶ್ರೀವಧಿ ಚತುಃ
ಪದಿಯೇಳೆ ಮೊದಲಾದೈದು ಸಾವಿರದೆಂಟುನೂಟು ವೃತ್ತಜಾತಿಯ ನಾನಾಭಂದಗಳಕ್ಕುಂ || Then follows the
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ಉತ್ಪಲಮಾಲೆ, utpalamālē. Name of a vṛitta. 202. 230.

ಉತ್ಸವ, utsava. Name of a Ragalē. 255. 265-268.

ಉತ್ಸಾಹ, utsāha (i. e. utsava Ragalē). 256.

ಉತ್ಸಾಹ, utsāha. Name of a pure Canarese metre. 68. 339.

ಉತ್ಸುಕ, utsuka. Name of a vṛitta. 117.

ಉದಯ, udaya. Name of a vṛitta. 119.

ಉದಾತ್ತ, udātta. Name of a vṛitta. 93.

ಉದ್ಗತ, udgata. Name of a vṛitta. 241.

ಉದ್ದಿಷ್ಟ, uddiṣṭa. A sort of calculation. 343.

ಉಪಚಿತ್ರಿಕೆ, upaćitrikē. Name of a pure Canarese metre. 300.

ಉಪೇಂದ್ರಗಣ, upendragagaṇa. A class of pure Canarese feet. 311.

ಉಪೇಂದ್ರವಜ್ರ, upendravajra. Name of a vṛitta. 133.

ಉಭಯಭಾಷೆ, ubhayabhāṣhē. Probably Samskṛita and Prākṛita. 70; cf. 69.

ಉರ್ವಿ, urvi. The foot — — —. 36. 111. 127. 138. 191. 200. 221.

ಉಷ್ಣಿಹ, uṣṇih. Name of a type of metres. p. 23. 100-110.

ಉಸಿರ್, usir (i. e. breath). Caesura. 156; cf. 39.

ಋತು, ṛitu. The number 6. 229. 313. 335.

ಎಡೆ ಅಕ್ಕರ, ēḍē akkara. Name of a pure Canarese metre. 305.

ಎಣೆ ಅಕ್ಕರ, ēṇē akkara. The same consonant. 59.

ಏಕತಾಳ ರಗಲೆ, ekatāḷa ragalē. 277-280.

ಏಳಿ, eḷē. Name of a pure Canarese metre. 68. 307.

ಒತ್ತಕ್ಕರ, ōttakkara. A double consonant. 26.

ಒತ್ತು, *ottu* (*i. e.* doubling). A double consonant. 26. 42.

ಓಜ, *oja*, *ojë*. Odd line. 242. 251. 285.

ಔಪಚ್ಛಂದಸಿಕ, *aupaçchandāsika*. Name of a Mora-metre. 252. p. 75.

ಕಂಸಾರಿ, *kamsāri*. The Can. foot — — —. p. 96.

ಕನಕಾಬ್ಜನೀಯ, *kanakābjaniya*. Name of a *vṛitta*. 193.

ಕಂದ, *kanda* (*skandhaka*). Name of a Mora-foot metre. 281. 282. 284-288. 293. 294. Cf. p. 23 *gaṇaniyama kanda*.

ಕಂದರ್ಪಜಾತ, *kandarpajāta*. Name of a *vṛitta*. 195.

ಕಂದರ್ಪರಿಪುಗಣ, *kandarparipugana*. A class of pure Canarese feet. 302.

ಕಂದರ್ಪಾರಿ, *kandarpāri*. The foot — — —. p. 97.

ಕಪದಿ, *kapardi*. Sign for a long letter. 132.

ಕಮಲ, *kamala*. Name of a *vṛitta*. 101.

ಕರ, *kara*. The number 2. 298.

ಕರ, *kara*. The number 6. 251. 308 (?). Cf. *khara*.

ಕರಾಬ್ಧಿ, *karābdhi*. 244 (?).

ಕರಿ, *kari*. The number 8. 215. 222. 226. 234. 248. 251. 316. 318. 319.

ಕರಿಪ್ರಾಸ, *kariprāsa*. A kind of alliteration. 42.

ಕರ್ನಾಟಕ, *karnāṭaka*. The *karnāṭaka vishaya bhāṣhā jāti* p. 22; *karnāṭaka vishaya jāti* p. 95; *karnāṭaka bhāṣhā anda* (*i. e.* manner) 296; the six *vṛittas* especially used for the *karnāṭaka* 230.

ಕಲ್ಯಾಣ, *kalyāṇa*. Name of a *vṛitta*. 131.

ಕಳೆ, *kalë*. A Mora. 326.

ಕಾಂಚನಮಾಲೆ, *kāñcanamālë*. Name of a *vṛitta*. 87.

ಕಾಮಪ್ರಧ್ವಂಸಿ, *kāmapradhvamsi*. Sign for a long letter. 191.

ಕಾಮಬಾಣ, *kāmabāṇa*. The number 5. 304.

ಕಾಮರಿಪು, *kāmaripu*. The foot — — —. p. 97.

ಕಾಮಹರ, *kāmahara*. Sign for a long letter. 91.

ಕಾಮಾಂಗ, *kāmāṅga*. Name of a *vṛitta*. p. 28, note.

ಕಾಮಾಂತಕ, *kāmāntaka*. Sign for a long letter. 202.

ಕಾಮಾಂತಕಗಣ, *kāmāntakagana*. A class of pure Canarese feet. 304.

ಕಾಮಾಂತಕಂ, *kāmāntakam*. The foot — — —. p. 97.

ಕಾಮಾರಿಗಣ, *kāmārigana*. A class of pure Canarese feet. p. 105; p. 106.

ಕಾಮಾಸ್ತ್ರ, *kāmāstra*. The number 5. 161. 195.

ಕಾಮೋದ್ಭವ, *kāmodbhava*. Name of a *vṛitta*. 84.

ಕಿರಿ ಅಕ್ಕರ, *kiṛi akkara*. Name of a pure Canarese metre. 306.

ಕುಟ್ಟಲ, *kuṭṭmala*. Name of a *vṛitta*. 175.

ಕುಮುದ, *kumuda*. Name of a *vṛitta*. 97. 98.

ಕುಮುದಾರಿ, *kumudāri*. The foot — — —. 237.

ಕುಲಗಿರಿ, *kulagiri*. The number 7. 155; cf. 140. 176.

ಕುಲಿಕ, *kuliśa*. The foot — — —. 99. 218.

ಕುಲಿಕಧರ, *kuliśadhara*. The foot — — —. 155. 183. 191.

ಕುಶ, *kuśa*. The foot — — —. 149.

ಕುಸುಮವಿಚಿತ್ರ, *kusumaviçitra*. Name of a *vṛitta*. 161.

ಕುಸುಮಶರ, *kusumaśara*. A name of one of the *mâlāvṛittas*. 234.

ಕುಸುಮಷಟ್ಪದಿ, *kusumashatpadi*. Name of a pure Canarese metre. 316. 322-325.

ಕುಸುಮಾಂಘ್ರಪ, *kusumāṅghripa*. Name of a *vṛitta*. 173.

ಕೃತಿ, *kṛiti*. Name of a type of metres. p. 23. 202-205.

ಕೃತಾನು, *kṛiśānu*. The foot — — —. 224.

ಕೊಂಕು, *kōṅku* (*i. e.* crookedness). A long syllable (the form to denote a long syllable being a crooked line; cf. *vakra*). 33.

ಕೊಂಕು ಗೆರೆ, *kōṅku gëre* (*i. e.* crooked line). The sign for a long syllable. 25.

ಕೋಕನದವೈರಿ, *kokanadavairi*. The foot — — —. 119.

ಕೋಮಳ, *komala*. Name of a *vṛitta*. 106.

ಕೋಮಳ, *komala*. Name of a *vṛitta*. 166.

ಕೋಮಳರುಚಿರ, *komalaruçira*. Name of a *vṛitta*. 166.

ಕ್ರೌಂಚಪದ, *krauñcapada*. Name of a *vṛitta*. 221.

ಕೈಣಿ, *kshoni*. The foot — — —. 131.

ಕೈ, *kshmā*. The foot — — —. 224.

ಖಚರ, *khaçara*. The number 1. 295.

ಖಚರಪ್ಲತ, *khaçarapluta*. Name of a *vṛitta*. 201.

ಖರ, *khara*. The number 6. 308. cf. *kara*.

ಖರಕರ, *kharakara*. The foot — — —. 217. 234.

ಗ, ga. Sign for a long syllable. 24. 29. 86. 90. 107. 113. 134. 136. 137. 138. 172. 173. 189. 203. 214. 224. 227. 237. 238. 241. 251. 298.

ಗಂಗಾಧೀಶಂ, gaṅgādhīśam. The Can. foot — — — — . p. 97.

ಗಗನ, gagana. The foot — — — . 32.

ಗಜ, gaja. The number 8. 229. 297.

ಗಜವ್ರಾಸ, gajaprāsa. A kind of alliteration. 43. 45.

ಗಜವ್ರಜ, gajavraja. The number 8. 212.

ಗಜವ್ರಾತ, gajavrāta. The number 8. 212.

ಗಣ, gaṇa. A syllable-foot. 28. 34. 35. 37. 39. 72-253; a Mora-foot. p. 23. 254-339.

ಗಣನಾಮ, gaṇanāma. The figurative names for the syllable-feet. 28. 32. 35; the names for the Mora-feet. 283. p. 96. p. 97.

ಗಣನಿಯಮಕಂದ, gaṇaniyamakanda. p. 23.

ಗಣಾಕ್ಷರ, gaṇākshara. The syllables ma, ya, ra, sa, ta, ja, bha, na, la, ga. 24. 29.

ಗರುಡ, garuḍa. The number 1. 295.

ಗರ್ವ, garva. Name of a vṛitta. p. 26, note.

ಗಾದೆ, gādē (gāthā). See jātigādē (ಜಾತಿಗಾದೆ).

ಗಾಯತ್ರಿ, gāyatri. Name of a type of metres. p. 23. 92-99.

ಗಿರಿ, giri. The number 7. 126. 217. 219. 222.

ಗಿರಿಜಾಕಾಂತಂ, girijākāntam. The Can. foot — — — — . p. 97.

ಗಿರಿಜಾನಾಥಂ, girijānātham. The Can. foot — — — — . p. 97.

ಗಿರಿಶಂ, girīśam. The Mora-foot — — — . 283.

ಗೀತ, gīta. Name of a pure Canarese metre. 312.

ಗೀತಿಕೆ, gītikē. Name of a pure Canarese metre, 68. 312.

ಗೀತಿಕೆ, gītikē. Name of a vṛitta. 145.

ಗೀತಿಕೆ, gītikē. Name of a Mora-feet metre. 282. 291.

ಗೀತೆ, gītē. Name of a Mora-feet metre. 291.

ಗುಣಸೌಂದರ, guṇasaundara. Name of a vṛitta. 176.

ಗುರು, guru. Long; a long metrical syllable. 25-34. 135. 230. 244. 245. 287. 290. 293. 297. 298. 311. 314. 339. 341.

ಗೇಯ, geya. Name of a vṛitta. 73.

ಗೋವಿಂದಂ, govindam. The Can. foot — — — . p. 96.

ಚತುರೋದ್ದಾಮ, caturoddāma. 138 (?).

ಚತುಷ್ಟಪಿ, catushpadi. Name of a pure Canarese metre. p. 23. Cf. cāupadi.

ಚಂದ್ರ, candra. The foot — — — . 80. 87. 103. 129. 163. 173. 179. 203. 237. 247.

ಚಂದ್ರಧರ, cāndradhara. Sign for a long syllable. 129. 184. 247.

ಚಂದ್ರಮೌಳಿ, cāndramauli. The Can. foot — — — . p. 97.

ಚಂದ್ರಿ, cāndri. Name of a vṛitta. 156.

ಚಂದ್ರಿಕೆ, cāndrikē. Name of a vṛitta. 137.

ಚಂದ್ರಿಕೆ, cāndrikē. Name of a vṛitta. 156.

ಚಮ್ಪಕ, cāmpaka (i. e. cāmpakamālē). 230.

ಚಮ್ಪಕಮಾಲೆ, cāmpakamālē. Name of a vṛitta. 206. 230.

ಚರಣ, cāraṇa. A verse-quarter. 38. 269 (?).

ಚರಣ, cāraṇa. A verse-line. 318-320. 324. 326. 327. 331. 335.

ಚಿತ್ರ, cītra. Name of a vṛitta. 100.

ಚಿತ್ರ, cītra. Name of a vṛitta. 103.

ಚಿತ್ರ, cītra. Name of a pure Canarese metre. 300.

ಚಿತ್ರ, cītra. Name of a pure Canarese metre. 301.

ಚಿತ್ರಪದ, cītrapada. Name of a vṛitta. 112.

ಚಿತ್ರಪದ, cītrapada. Name of a vṛitta. 129.

ಚಿತ್ರಲತೆ, cītralatē. Name of a pure Canarese metre. 301.

ಚಿರಮೃಮಾಣಿಕ, cīrampramāṇika. Name of a vṛitta. 114.

ಚೂತಕುಜ, cūtakuja. Name of a vṛitta. 213.

ಚೇತೋಜಾತ, cetojāta. Long. 102. 127.

ಚೌಪದಿ, cāupadi. A kind of Ragalē. 272. 273.

ಚೌಪದಿ, cāupadi (cāupadigē). Name of a pure Canarese metre. 68. 309.

ಛಂದ, cānda. Prosody. 22. 23. 207; a metre-type. 342. 344.

ಛಂದಸ್, cāndas. A metre-type. p. 23. 72-227.

ಛಂದೋವತಂಸ, cāndovatamsa. Name of a pure Canarese metre. 68. 310.

ಜಿ, ja. The foot — — — . 24. 29. 34. 35. 288.

ಜಗತಿ, jagati. Name of a type of metres. 21. p. 23. 147-162.

ಜಗದ್ವಂದಿತ, jagadvandita. Name of a vṛitta. 184.

ಜನೋದಯ, janodaya. Name of a vṛitta. 81.

ಜಲ, jala. The foot — — .28. 32. 35. 96. 155. 202. 218.

ಜಲನಿಧಿ, jalanidhi. The number 4. 178.

ಜಲೋದ್ಧತೆ, jaloddhatē. Name of a vṛitta. 160.

ಜಲಜಸಂಭವಗಣ, jalajasambhavagaṇa. A class of pure Canarese feet. 304.

ಜಲರುಹೋದರಗಣ, jalaruhodaragaṇa. A class of pure Canarese feet. 304.

ಜಾತವೇದ, jātaveda. The foot — — .105.

ಜಾತವೇದಸ್, jātavedas. The foot — — .152.

ಜಾತಿ, jāti. A branch of language. p. 22; a metre that does not belong to the twenty-six 'chandas'. p. 23. 284 (?); a peculiar class again. p. 23, note 2. p. 95 (?); a type of metre (*i. e.* 'chandas'). 69. Cf. sarvavishayabhāshājāti.

ಜಾತಿಗಾದೆ, jātigādē. Name of a Mora-metre. 253.

ಜ್ವಲನ, jvalana. The foot — — .202.

ಜ್ವಾಲೆ, jvālē. The foot — — .92. 194. 207.

ತೆ, ta. The foot — — .24. 29. 34. 35. 106.

ತನುಮಧ್ಯೆ, tanumadhyē. Name of a vṛitta. 96.

ತನ್ವಿ, tanvi. Name of a vṛitta. 218.

ತರಂಗಮ, taraṅgama. Name of a vṛitta. 208.

ತರಳ, tarāḷa. Name of a vṛitta. 198.

ತಾಳ, tāḷa. Beating time in music, that for instance occurs for the Ragalēs. 254 (trivudē tāḷa. 274. 275; eka tāḷa 277-280); (for the Āryēs, Weber p. 289); and for the Shatpadis (jhampe tāḷa, 324; trivudē tāḷa, 332).

ತಾಳ, tāḷa. Name of a jāti vṛitta or of jāti vṛittas. p. 23.

ತಾಳಗಣನೆ, tāḷagaṇanē. The counting of the tāḷa. 254.

ತಿಲಕ, tilaka. Name of a vṛitta. 88.

ತಿಲಕ, tilaka. Name of a vṛitta. 96; cf. 217, note.

ತಿವದಿ, tivadi (*i. e.* trivadi, tripadi). Name of a pure Canarese metre. 68. 299.

ತುರಂಗವ್ರಾಸ, turaṅgaprāsa. A kind of alliteration. 42.

ತುರಂಗಮ, turaṅgama. Name of a vṛitta. 208.

ತುರಗವ್ರಾತ, turagavrāta. The number 7. 212.

ತೇಜ, teja. The foot — — .104.

ತೋಟಕ, toṭaka (*i. e.* relating to a garden). Name of a vṛitta. 148.

ತೋಯ, toya. The foot — — .33. 36. 92. 94. 126. 154. 177. 207. 217. 233. 252.

ತ್ರಿಜಗದ್ಗುರು, trijagadguru. The Can. foot — — — — . p. 97.

ತ್ರಿದಶ, tridaśa. The foot — — — — .100. 173. 179. 206.

ತ್ರಿಪದಿ, tripadi. Name of a pure Canarese metre. p. 23. 299.

ತ್ರಿಪದೋನ್ನತಿ, tripadonnati. Name of a vṛitta. 247.

ತ್ರಿವ್ರಾಸ, triprāsa. A kind of alliteration. 64.

ತ್ರಿಯಂಬಕ, triyambaka. Sign for a long syllable. 29.

ತ್ರಿವದಿ, trivadi. See tripadi.

ತ್ರಿವಳಿ, trivaḷi. See tripadi.

ತ್ರಿವುಡೆ, trivudē (*i. e.* tripuṭē). A kind of tāḷa. 274. 275. 332.

ತ್ರಿಷ್ಟುಭ, triṣṭubh. Name of a type of metres. p. 23. 132-146.

ದಡ್ಡಕ್ಕರ, daḍḍakkara (*i. e.* heaped or thick letter). Double consonant. 27. 43.

ದಣ್ಣಕ, daṇḍaka. Name of a vṛitta. p. 23. 231.

ದನ್ತಿ, danti. The number 8. 185.

ದಿಕ್ಕರಿ, dikkari. The number 8. 220.

ದಿಗಂತ, diganta. Name of a vṛitta. 74.

ದಿಗ್ದಂತಿ, digdanti. The number 8. 151.

ದಿನಕರ, dinakara. The number 12. 223.

ದಿನನಾಥ, dinanātha. The number 12. 205. 216.

ದಿನಪ, dinapa. The foot — — . 119. 183.

ದಿನಪ, dinapa. The number 12. 248.

ದಿನಾಧಿಪ, dinādhipa. The foot — — . 133. 182.

ದಿನೇಶ, dineśa. The foot — — . 89. 131. 150. 151. 163. 189. 194. 241.

ದಿನೇಶ, dineśa. The number 12. 200.

ದಿನೇಶಹಯ, dineśahaya. The number 7. 153.

ದಿವ, diva. The foot — — . 202.

ದಿವಸಕರ, divasakara. The number 12. 186.

ದಿವಸಾಧಿಪ, divasâdhipa. The foot — — —. 153.
 ದಿವಸಾಧಿಪ, divasâdhipa. The number 12. 148.
 ದಿವಾಕರ, divâkara. The foot — — —. 150.
 ದಿವಿಜ, divija. The foot — — —. 136. 138. 139.
 182. 214. 217. 227. 237.
 ದಿವಿಜಕಲ್ಪಲತೆ, divijakalpalatē. Name of a vṛitta.
 237.
 ದಿವಿಜಪುರ, divijapura. The foot — — —. 222.
 ದಿಶ, diś. The number 8. 137.
 ದಿಶಾಕರಿ, diśâkari. The number 8. 198.
 ದಿಶಾಗಜ, diśâgaja. The number 8. 139. 153.
 ದಿಶೆ, diśē. The number 8. 149.
 ದೀರ್ಘ, dīrgha. A syllable with a long vowel.
 27. 42. 43.
 ದುವದಿ, duvadi. See duvayi.
 ದುವಯಿ, duvayi (i. e. dvipadi). Name of a
 Mora-feet metre. 282. 293-295.
 ದುವವಿ, duvavi. See duvayi.
 ದೇವ, deva. Sign for a long syllable (H., Ra. in
 v. 115).
 ದೇವ, deva. The foot — — —. p. 12, note. p. 16,
 note. 36.
 ದೇವರಮ್ಯ, devaramya. Name of a vṛitta. 97.
 ದೇವಾಕ್ಷರ, devâkshara. The feet measured by
 the names of Brahma, Vishṇu and Rudra.
 340.
 ದೇವಾಧಿಪಪುರ, devâdhipapura. The foot — — —.
 207.
 ದೇಶಿ, deśi. The language of the Canarese coun-
 try. 16. Cf. adeśi.
 ದೈತ್ಯಾರಿ, daityâri. Sign for a short syllable.
 202.
 ದೊರೆ ಅಕ್ಕರ, dōrē akkara. Name of a pure
 Canarese metre. 303.
 ದೋಧಕ, dodhaka. Name of a vṛitta. 135.
 ದ್ರುತಪದ, drutapada. Name of a vṛitta. 154.
 ದ್ರುತಪೂರ್ವವಿಲಂಬಿತ, drutapūrvavilambita. Name
 of a vṛitta. 147.
 ದ್ವಂದ್ವಪ್ರಾಸ, dvandvaprâsa. A kind of allitera-
 tion. 64.
 ದ್ವಿಪ್ರಾಸ, dviprâsa. A kind of alliteration. 64.
 65.
 ಧರಣಿ, dharani. The foot — — —. 28.

ಧರಣೀಶ್ವರ, dharanīśvara. The number 16.
 297.
 ಧರೆ, dharē. The foot — — —. 32. 202.
 ಧಾತ್ರ, dhâtri. The Can. foot — — —. p. 96.
 ಧಾತ್ರಿ, dhâtri. The foot — — —. 33. 103. 128.
 170. 188.
 ಧೂಮಧ್ವಜ, dhûmadhvaja (i. e. agni or śikhi-
 braja). The number 3. p. 100.
 ಧೂರ್ಜಟಿ, dhûrjaṭi. The Mora-foot — — —. 283.
 ಧೃತಿ, dhṛiti. Name of a type of metres. p. 23.
 194-197.
 ನ, na. The foot — — —. 24. 29. 34. 35. 90. 93.
 107. 108. 118. 122. 123. 147. 172.
 ನ, na. The foot — — — of the five Mora-feet.
 288.
 ನಗ, naga. The number 7. 229.
 ನಗಹರ, nagahara. The foot — — —. 164.
 ನಡು ಅಕ್ಕರ, naḍu akkara. Name of a pure
 Canarese metre. 304.
 ನಂದ, nanda. Name of a vṛitta. 89.
 ನಂದಕ, nandaka. Name of a vṛitta. 86.
 ನಭ, nabha. The foot — — —. 218.
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 ನರ್ಕುಟಕ, narkuṭaka. Name of a vṛitta. 193b.
 ನವನಳಿನ, navanaḷina. Name of a vṛitta. 182.
 ನಷ್ಟ, naśṭa. A kind of calculation. 342.
 ನಾಕ, nâka. The foot — — —. 32. 33. 35. 126.
 ನಾಕಿ, nâki. The Can. foot — — —. p. 96.
 ನಾಕಿಗಂ, nâkigam. The Can. foot — — —. p. 96.
 ನಾಗ, nâga. The number 8. 229.
 ನಾಗರಂಜಿತ, nâgaranjita. Name of a vṛitta. 205.
 ನಾಂದಿ, nândi. A prayer or eulogium at the com-
 mencement of a work. p. 16, note.
 ನಾಮಾಂಕ, nâmanka. Under this appellation
 the kâmanka appears in Rb.
 ನಿಜ, nija. A short syllable. 42. 43.
 ನಿಧಿ, nidhi. The number 9. 166. 170. 173. 196.
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 ನೀತಿಕೆ, nītikē (gītikē?). Name of a vṛitta. 145.
 ನೀಲಕಂಠ, nīlakaṇṭha. Sign for a long letter.
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ನೀಲಕಂಠಂ, nilakanṭham. The Canarese foot
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ಪಂಕಜ, paṅkaja. Name of a vṛitta. 220.

ಪಂಕ್ತಿ, paṅkti. Name of a type of metres. p.
23. 126-131.

ಪಂಚಚಾಮರ, pañcaçâmarâ. Name of a vṛitta.
187.

ಪಕ್ಷ, paksha. The number 15. 201. 210. 211.

ಪಣವಕ, paṇavaka. Name of a vṛitta. 126.

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ಪದ, pada. Verse-quarter. 27. 117. 135. 171.
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ಪದ, pada. Verse-line. 314. 321. 322. 323.
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ಪದಚತುರ್ದರ್ಧ, padaçaturârdhva. Name of a
vṛitta. 248.

ಪದ್ಮಭವಗಣ, padmabhavagaṇa. A class of pure
Canarese feet. 312.

ಪದ್ಮಿನೀಮಿತ್ರ, padminîmitra. The number 12.
213.

ಪನ್ನಗರಾಜ, pannagarâja. The number 1. 295.

ಪಯಸ, payas. The foot — — —. 95. 170. 189.

ಪರಮೆ, paramē. Name of a vṛitta. 78.

ಪರಹಿತಂ, parahitam. The Can. foot — — —.
p. 96.

ಪರಿವರ್ಧಿನಿಷಟ್ಪದಿ, parivardhinishatpadi. 316.
334-336.

ಪಲಾಶದಳ, palâśadaḷa. Name of a vṛitta. p.
51, note.

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ಪವನ, pavana. The foot — — —. 75. 100. 128.
163. 196. 218. 227.

ಪವಮಾನ, pavamâna. The foot — — —. 148. 233.

ಪಾದ, pāda. Verse-quarter. 41. 61; the vṛitta-
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ಪಾದ, pāda. Verse-line. 313. 227. 329. 330.
332-334. 337. 338.

ಪಾದಪಾಶನ, pādapaśana. The foot — — —. 123.
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ಪಾವನ, pāvana. Name of a vṛitta. 77.

ಪಿರಿ ಅಕ್ಕರ, piri akkara. Name of a pure Can.
metre. 302.

ಪುಟ, puṭa. Name of a vṛitta. 159.

ಪುರ, pura. The foot — — —. 227.

ಪುರ, pura. The number 3. 183. 224. 283.
285. 287. 298. 307.

ಪುರಮಥನ, puramathana. Sign for a long letter.
234.

ಪುರಮಥನಂ, puramathanam. The Can. foot
— — — —. p. 97.

ಪುರಾರಿ, purâri. The Mora-feet — — —. 283.

ಪುರುಹೂತಗಣ, puruhûtagaṇa. A class of Ra-
gaḷe gaṇas of five Moras. 269.

ಪೃಥ್ವಿ, pṛithvi. Name of a vṛitta. 189.

ಪೈಶಾಚಿಕ, paiśâçika. One of the mother lan-
guages, counting as a half only. p. 22.
(Only Rc. reads çaturbhâshē instead of 3½.)

ಪೊದೆ ಅಲರ, pōḍē alara (i. e. the belly-flowered,
Vishṇu). A class of pure Can. feet. 306.

ಪ್ರಕೃತಿ, prakṛiti. Name of a type of metres.
p. 23. 206-209.

ಪ್ರತಿಷ್ಠೆ, pratishṭhē. Name of a type of metres.
p. 23. 79-85.

ಪ್ರಭಾತ, prabhâta. Name of a vṛitta. 165.

ಪ್ರಮಥಾಧಿಪಂ, pramathâdhipam. The Can. foot
— — — —. p. 97.

ಪ್ರಮಾಣಿಕ, pramâṇika. Name of a vṛitta. 114.

ಪ್ರವರ, pravara. Name of a vṛitta. 75.

ಪ್ರವರಾಕ್ಷರ, pravarâkshara. Name of a vṛitta.
158.

ಪ್ರಸ್ತಾರ, prastâra. Arrangement of syllables
to obtain feet and combinations of feet. 30.
31. 202. 297. 298. 341. 346.

ಪ್ರಹರಣಕಲಿತ, praharaṇakalita. Name of a
vṛitta. 172.

ಪ್ರಾಕೃತ, prākṛita. One of the mother langua-
ges. p. 22.

ಪ್ರಾಸ, prâsa. Alliteration. 15. 41-66. 63.

ಪ್ರೇಮ, prema. Name of a vṛitta. 85.

ಪ್ರೇಮ, prema. Name of a vṛitta. 91.

ಬತ್ತೀಸ, battîsa (Hindusthâni). The number
32. 338.

ಬಾಣ, bâṇa. The number 5. 131. 164. 218.
285. 287.

ಬಿಣ್ಣು, biṇṇu (i. e. heavy). A long syllable.
33. 298. 342. 343.

ಬಿನ್ನು, bindu. The letter o. 27. 42. 43.

ಬಿಸರುಹಜನ್ಮಗಣ, bisaruhajanmagana. A class
of pure Canarese feet. 310.

ಬಿಸರುಹೋದಭವಗಣ, bisaruhodbhavagaṇa. A
class of pure Canarese feet. 299.

ಬೃಹತಿ, bṛihati. Name of a type of metres. p. 23. 117-125.

ಬೃಹತಿ, bṛihati. Name of a vṛitta. 125.

ಬೊಮ್ಮಂ, bōmmam (i. e. brahmam). The Can. foot ——. 308.

ಬ್ರಹ್ಮಗಣ, brahmagaṇa. A class of pure Can. feet. p. 96. p. 114.

ಬ್ರಹ್ಮ, brahmā. The Can. foot ——. p. 96.

ಭ, bha. The foot ——. 24. 29. 34. 35. 147. 172.

ಭದ್ರಕ, bhadraḥ. Name of a vṛitta. 120.

ಭದ್ರಕ, bhadraḥ. Name of a vṛitta. 211.

ಭವ, bhava. Sign for a long syllable. 108. 222.

ಭಾನು, bhānu. The foot ——. 132. 163. 171. 174. 181. 198. 227. 233. 236.

ಭಾನು, bhānu. The number 12. 327.

ಭಾಮಿನಿಷಟ್ಪದಿ, bhāminishatpadi. Name of a pure Canarese metre. 316. 330-333.

ಭಾಷಾಜಾತಿ, bāshājāti. The 56 various daughter-languages. p. 22.

ಭಾಸ್ಕರ, bhāskara. The foot ——. 200. 206.

ಭಾಸ್ಕರ, bhāskara. The number 12. 184.

ಭುಜಂಗಪ್ರಯಾತ, bhujangaprayāta. Name of a vṛitta. 149.

ಭುಜಂಗವಿಜೃಂಭಿತ, bhujāṅgavijṛimbhita. Name of a vṛitta. 224.

ಭುಜಂಗಶಿಶುಪದ, bhujāṅgaśiśupada. Name of a vṛitta. 122.

ಭುಜಂಗಶಿಶುಪರಿ, bhujāṅgaśiśupari. Name of a vṛitta. 122.

ಭುಜಂಗಶಿಶುಸೃತ, bhujāṅgaśiśusṛita. Name of a vṛitta. 122.

ಭುಜಗ, bhujaga. The number 1. 307.

ಭುಜಗಧಾರಿ, bhujagadhāri. The Canarese foot ——. p. 97.

ಭುಜಗಪಕ್ಷಗಣ, bhujagapakshagaṇa. A class of pure Canarese feet. 300. 307.

ಭೂ, bhū. The foot ——. 99. 126. 177.

ಭೂತ, bhūta. The number 5. 130. 221.

ಭೂತಗಣೇಶ, bhūtagaṇeśa. Sign for a long syllable. 221.

ಭೂತಾಗ್ರಣಿ, bhūtāgrani. The Can. foot ——. p. 97.

ಭೂಮಾಲೆ, bhūmālē. Name of a vṛitta. p. 40, note.

ಭೂಮಿ, bhūmi. The foot ——. 35. 76. 85. 140. 207. 215.

ಭೋಗಷಟ್ಪದಿ, bhogashatpadi. Name of a pure Canarese metre. 316. 326-329.

ಭ್ರಮರವಿಲಸಿತ, bhramaravilasita. Name of a vṛitta. 138.

ಮ, ma. The foot ——. 24. 29. 34. 35. 122.

ಮಂಗಲಿಕೆ, maṅgalikē. Name of a vṛitta. p. 48, note.

ಮಂಗಲ, maṅgala. Name of a vṛitta. 185.

ಮಂಜುಭೂಷಿಣಿ (? ಮಂಜುಭಾಷಿಣಿ), mañjubhūshini (? mañjubhāshini). Name of a vṛitta. 169.

ಮಖರಿಪು, makharipu. The Mora-foot ——. 283.

ಮಣಿಗಣನಿಕರ, maṇigaṇanikara. Name of a vṛitta. 178.

ಮಣಿರಂಗ, maṇiraṅga. Name of a vṛitta. 130.

ಮಣಿವಿಭೂಷಣ, maṇivibhūshana. Name of a vṛitta. 180.

ಮತ್ತ, matta. Name of a vṛitta. 128.

ಮತ್ತಮಯೂರ, mattamayūra. Name of a vṛitta. 170.

ಮತ್ತಾಕ್ರೀಡೆ, mattākṛīḍē. Name of a vṛitta. 215.

ಮತ್ತೇಭ, mattebha. See mattebhavikrīḍita. 230.

ಮತ್ತೇಭವಿಕ್ರೀಡಿತ, mattebhavikrīḍita. Name of a vṛitta. 202. 230.

ಮದಗಜ, madagaja. The number 8. 226.

ಮದನತಂದೆ, madanatandē (i. e. madana's father, in this case Vishṇu). A class of pure Canarese feet. 309-311.

ಮದನಧ್ವಂಸಿ, madanadhvamsi. The Can. foot ——. p. 97.

ಮದನರಿಪು, madanaripu. The Can. foot ——. p. 97.

ಮದನವತಿ, madanavati. Name of a pure Can. metre. 68. 311.

ಮದನಹರ, madanahara. A class of pure Can. feet. 311.

ಮದನಹರ, madanahara. Sign for a long syllable. 317.

ಮಧುಮತಿ, madhumati. Name of a vṛitta. 108.

ಮಧ್ಯಮೆ, madhyamē. Name of a type of metres. p. 23. 75-78.

ಮನು, manu. The number 14. 316. 318. 321. 330. 332. 333.

ಮನ್ದರಧರ, mandharadhara. A class of pure Canarese feet. 310. 317.

ಮನ್ದಾಕ್ರಾಂತ, mandâkrânta. Name of a vṛitta. 188.

ಮನ್ದಾನಿಲ, mandânila. Name of a vṛitta. 127.

ಮನ್ದಾನಿಲ, mandânila. One of the Ragalê metres. 255. 256. 257-261.

ಮಯೂರ, mayûra. Name of a vṛitta. 124.

ಮರುತ, marut. The foot — — — . 28. 121. 174. 179. 210. 224. 233. 241.

ಮರುತ, maruta. The foot — — — . 105. 178. 238.

ಮರುದಿಷ್ಟ, marudishṭa. The foot — — — . 251.

ಮಲ್ಲಿಕಾಮಾಲೆ, mallikâmâlê. Name of a vṛitta. 194.

ಮಹಾಸ್ತ್ರಗ್ಧರೆ, mahâsragdharê. Name of a vṛitta. 210. 230.

ಮಹೀಶ್ವರ, mahîśvara. The number 16. 198.

ಮಾಣವಕ, mânavaḥka. Name of a vṛitta. 113.

ಮಾಣಿಕ್ಯ, mânikyâ. Name of a vṛitta. 141.

ಮಾತ್ರಾಗಣ, mâtrâgana. Mora-feet. 254-339.

282-284. (p. 75, No. 242, there ought to be "Moras and feet" instead of "Mora-feet," to do justice to the author of that sentence).

ಮಾತ್ರಾಛಂದಸ್, mâtrâṇchandâs. Mora-metres. 250-253.

ಮಾತ್ರಾಪಿಂಡ, mâtrâpiṇḍa. p. 130, note 5.

ಮಾತ್ರಾರ್ಯ, mâtrâryê. p. 23. Cf. âryê.

ಮಾತ್ರೈ, mâtrê. A Mora, i. e. the quantity of a short syllable. 53. 250. 251. 254-256. 285. 286. 288. 289. 293. 294. 315. 316. 320-322. 324. 325. 327-338.

ಮಾರಹರ, mârâhara. Sign for a long syllable. 88.

ಮಾರುತ, mâruta. The foot — — — . 33. 127. 130. 183. 189. 198. 200.

ಮಾರುತೇಷ್ಟ, mâruteshṭa. The foot — — — . 136.

ಮಾರ್ತಂಡ, mârtanḍa. The number 12. 199.

ಮಾಲಾವೃತ್ತ, mâlâvṛitta. A class of Samavṛittas of 30 and 31 syllables. p. 23. 232-235.

ಮಾಲಿನಿ, mâlini. Name of a vṛitta. 177.

ಮುಕುರ, mukura. Name of a vṛitta. 97.

ಮುಕುಳ, mukula. Name of a vṛitta. 97. 98.

ಮುನಿ, muni. The number 7. 167. 227.

ಮುನಿಮತ, munimata. Name of a vṛitta. 227.

ಮುನಿಮನ. munimana. Name of a vṛitta. 227.

ಮುರರಿಪು, muraripu. The Can. foot — — — — . p. 96. 308.

ಮುರಹರ, murahara. The Can. foot — — — — . p. 96.

ಮುರಾಂತಕ, murântaka. Sign for a short syllable. 29.

ಮೃಗಧರ, mṛigadhara. The number 1. 229.

ಮೃಗನೇತ್ರ, mṛiganetra. Name of a vṛitta. 82.

ಮೃದುನೇತ್ರ, mṛidunetra. Name of a vṛitta. p. 28, note.

ಮೇಘವಿಸ್ಫುರ್ಜಿತ, meghavisphûrjita. Name of a vṛitta. 199.

ಯ, ya. The foot — — — . 24. 29. 34. 35. 93. 242.

ಯತಿ, yati. Caesura. 39. 126, seq. 308.

ಯತಿ, yati. = muni, i. e. 7? or 8? 189.

ಯುಕ್, yuk. Even line. 251.

ಯುಗ, yuga. The number 4. 128. 221. 222. 229.

ಯುಗ್ಮ, ಯುಗ್ಮೈ, yugma, yugmê. Even line. 242. 285.

ಯೋಗಾಕ್ಷರ, yogâkshara. Consonants of conformity or suitableness (for alliteration) i. e., here, indential consonants (? samyogâkshara generally denotes consonants of a group or compound consonants). 54. Cf. sambandhâkshara.

ರ, ra. The foot — — — . 24. 29. 34. 35. 107. 118. 147.

ರಗಲೆ, ragalê. (i. e. raghatê). A class of Mora-feet metres. 254-281.

ರಘುಟಿ, raghatê (= ragalê). p. 23. 254-281.

ರತಾಂತ, ratânta. Name of a vṛitta. p. 27, note.

ರಥೋದ್ಧತೆ, rathoddhatê. Name of a vṛitta. 136.

ರನ್ಧ್ರ, randhra. The number 9. 129. 147. 208.

ರವಿ, ravi. The foot — — — . 28. 133. 154. 206. 241.

ರವಿ, ravi. The number 12. 209. 295. 316.

ರವಿಪ್ರಭೆ, raviprabhê. Name of a vṛitta. 238.

ರಸ, rasa. The number 6. 136. 290. 299. 300.

ರಾಜ, râja. The number 16. 248. 316.

ರಾವಣಕರ, râvanakara. The number 20. 248.

ರುಚಿರ, ruçira. Name of a vṛitta. 163.

ರುದ್ರ, rudra. Sign for a long syllable. 87. 131. 140. 163.

ರುದ್ರ, rudra. The number 11. 203. 204.

ರುದ್ರ, rudra. Name of a class of pure Canarese feet. 297. p. 97. 305.

ಲ, la. Sign for a short syllable. 24. 29. 86. 90. 113. 134. 136-138. 172. 173. 189. 203. 214. 224. 227. 236-238. 241. 251.

ಲಗಕ್ರಿಯೆ, lagakriyē. A kind of computation. 344.

ಲಘು, laghu. A short syllable. 25. 28-34. 230. 241. 244. 290. 298. 341. 343.

ಲಘು, laghu. A Mora. 318. 319. 322. 323. 327. 331. 334.

ಲಯ, laya. Tempo. 120.

ಲಯಗ್ರಾಹಿ, layagrāhi. Name of a vṛtta. 143.

ಲಯಗ್ರಾಹಿ, layagrāhi. Name of a Canarese Samavṛtta of 30 syllables. 276.

ಲಲಿತ, lalita. Name of a vṛtta. 217.

ಲಲಿತಗತಿ, lalitagati. Name of a vṛtta. 209.

ಲಲಿತಪದ, lalitapada. Name of a vṛtta. 155.

ಲಲಿತಪದ, lalitapada. Name of a vṛtta. 183.

ಲಲಿತಪದ, lalitapada. Name of one of the Mā-lāvṛttas. 233.

ಲಲಿತೆ, lalitē. One of the Ragalē metres. 255. 256. 262-264.

ವಂಶಸ್ಥ, vamsastha. Name of a vṛtta. 150.

ವಕ್ರ, vakra. A long syllable (see kōṅku). 33.

ವನಜ, vanaja. Name of a vṛtta. 121.

ವನಜದಳ, vanajadala. Name of a vṛtta. 192.

ವನಜಸಂಭವಗಣ, vanajasambhavagana. A class of pure Canarese feet. 305.

ವನಮಂಜರಿ, vanamanjari. Name of a vṛtta. 205.

ವನಮಂಜರಿ, vanamanjari. Name of a vṛtta. 212.

ವನಮಯೂರ, vanamayūra. Name of a vṛtta. 174.

ವನರುಹೋದರಗಣ, vanaruhodaragana. A class of pure Canarese feet. 305.

ವನಲತೆ, vanalatē. Name of a vṛtta. 226.

ವನವಲ್ಲರಿ, vanavallari. Name of a vṛtta. 205.

ವರ್ಗ ಅಕ್ಷರ, varga akkara. Classified consonants. 55.

ವರ್ಗಪ್ರಾಸ, vargaprāsa. A kind of alliteration. 51. 55-57.

ವಸಂತತಿಲಕ, vasantatilaka. A kind of vṛtta. 171.

ವಸು, vasu. The number 8. 165. 189. 194. 214.

ವಹ್ನಿ, vahni. The foot — — —. 32. 86. 117. 120. 252.

ವಹ್ನಿ, vahni. The number 3. 285.

ವಾತ, vāta. The foot — — —. 35. 191. 221.

ವಾಯು, vāyu. The foot — — —. 32. 36. 119. 131. 170. 194. 241.

ವಾರಿಜರಿಪು, vārijaripu. The foot — — —. 241.

ವಾರುಧಿ, vārudhi (vārdhi). The number 4. 175.

ವಾರ್ತಿಕಷಟ್ಪದಿ, vārtikashatpadi = vārdhikyashatpadi. 337.

ವಾರ್ಧಿ, vārdhi. The number 4. 149. 298.

ವಾರ್ಧಿಕಷಟ್ಪದಿ, vārdhikashatpadi. Name of a pure Canarese metre. 316. 337. 338.

ವಾರ್ಧಿಕೃಷಟ್ಪದಿ, vārdhikyashatpadi = vārdhikashatpadi. 337. 338.

ವಿಕೃತಿ, vikṛiti. Name of a type of metres. p. 23. 214-216.

ವಿಚಿತ್ರ, viçitra. Name of a vṛtta. 95.

ವಿಚಿತ್ರ, viçitra. Name of a vṛtta. 100.

ವಿಚಿತ್ರ, viçitra. Name of a pure Canarese metre. 300. 301.

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CORRECTIONS

REGARDING THE TEXT.

- Page 1, *note*, l. 2, from bottom, *not* "v. 80" and "v. 34", *but* "v. 79" and "v. 35"; and *ibid.* *last l.*, *not* "v. 34", *but* "v. 35".
- P. 5, No. 11, *not* "v. 124 seq.", *but* "v. 147 seq."
- P. 6, *note* 2, l. 4, f. b., *not* "v. 121" "v. 151", *but* "v. 123" "v. 153"; l. 5, f. b., *not* "v. 131", *but* "v. 133"; l. 6, f. b., *not* "vs. 111. 115. 137. 147. 153. 181. 215. 286", *but* "vs. 139. 155. 164. 184. 214. 218. 302".
- P. 7, No. 14, *not* "v. 28", *but* "v. 29"; *note*, l. 2, f. b., *not* "v. 269 seq.", *but* "v. 284 seq."
- P. 9, No. 19, *not* "v. 23", *but* "v. 24"; No. 20, *not* "v. 325", *but* "v. 341".
- P. 10, heading 5, *not* "v. 27", *but* "v. 28".
- P. 12, *note*, l. 9, f. b., *not* "v. 35", *but* "v. 36"; l. 12, f. b., *not* "v. 32", *but* "v. 36".
- P. 14, *note*, l. 3, f. top, *not* "v. 124", *but* "v. 126".
- P. 15, *note*, l. 5, f. t., *not* "v. 42", *but* "v. 43".
- P. 16, *note*, l. 4, f. t., *not* "Verses 43-48", *but* "Verses 44-49"; l. 7, f. t., *not* "v. 41", *but* "v. 42".
- P. 18, No. 40, 3, *not* "v. 330", *but* "v. 346".
- P. 23, *note*, l. 2, f. t., put a stop after "(cf. v. 235)"; l. 7, f. t., *not* "66", *but* "67"; l. 3, f. b., *not* "of Mâtrâ gaṇas", *but* "of Mâtrâs and Mâtrâgaṇas"; in the Kanda verse strike out the comma after ಮದನವತಿ.
- P. 24, *note* 3, *not* "as they are repeated", *but* "as they, with the exception of our v. 288, are repeated".
- P. 27, *note* 2, *not* "contain, if required, nothing but a dry enumeration of the gaṇas of", *but* "contain nothing but a dry enumeration of the gaṇas, if required, of".
- P. 38, *note* 2, *not* "v. 123", *but* "v. 125".
- P. 71, *note* 2, *not* "on MS.", *but* "no MS."
- P. 75, No. 242, (though against the common use of "mâtrâgaṇa"), *not* "Mora-feet", *but* "Moras and feet".
- P. 76, Introduction, l. 5, *not* "rule 289", *but* "rule 298".
- P. 88, No. 257, remark, *not* "observations", *but* "observation". About śaṣipura see the remarks in P. vi.
- P. 95, No. 270, *not* "common to", *but* "of".
- P. 97, remark, l. 1, f. t., insert "(excepting the śarashaṭpadi)" *after* "13 metres".
- P. 109, No. 283, *not* "(bōmma)", *but* "(bōmmam)".
- P. 112, beginning of scheme 3, *not* "—²—", *but* "¹—".
- P. 115, remark, l. 5, f. t., *not* "p. 77", *but* "p. 74".
- P. 128, *note*, l. 1, f. t., *not* "vs. 296 and 297", *but* "vs. 297 and 298".

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